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THE

AMERICAN MISSIONARY.

VOL. XLVII. MAY, 1893. No. 5.

American Missionary Association.

OUR STRAITENED FINANCIAL CONDITION.

We are obliged to make a MOST EARNEST APPEAL to our constituents based on our financial showing for the first six months of our fiscal year, which shows receipts of $157,367.86, payments of $199,903.70, and a debt balance of $42,535.84.

On these figures we remark :

1. That the indebtedness is due to the falling off in legacies. The legacies of this year are not only $44,240.49 less than those of the last half year, but are $28,667.29 less than the *average* of the last four half years.

2. We cannot reproach ourselves for our plans in the rate of expenditures for the current year. The average expenditure for the last four years is but a little less than the amount contemplated for this year, and that small difference was imperatively demanded to maintain the life, not to say the growth of the work.

3. We cannot cut down the expenditures for the rest of the fiscal year without disaster to the work and injustice to the workers. Salaries have been pledged, and would have to be paid if the door of every one of our churches were closed and the pupils sent away from every one of our schools.

4. Our only hope, therefore, is in a special effort on the part of the friends of the work to meet the emergency. The alternative before us is such relief or a crippling debt. We believe that now, as in the past, aid will come from those who will give it at a sacrifice, and we hope that there are many others who can render efficient help whom God has so prospered that the help can be given without serious embarrassment.

SOUTHERN CONFERENCES.

Four of the Southern Associations, or Conferences, have met recently. That of Mississippi at Meridian, March 23–25, the Alabama at Birmingham, March 26–28, the Georgia at Macon, April 5, and the Tennessee at Nashville, April 6, 7. White and colored delegates met at Macon for the first time. Dr. Woodbury had the privilege of attending two of these, and will present a brief sketch in another part of the MISSIONARY So far as we can learn, there have been the same orderly proceedings and intellectual discussions as in preceding years—in some cases with large attendance, in others smaller, owing to the distances to be travelled, and the poverty of both ministers and delegates. The outlook, however, on the whole is hopeful.

OUR RURAL SCHOOLS.

BY SECRETARY BEARD.

From Macon southward through the rural districts of Georgia, we find the ignorance and destitution extreme. Passing some time in these rural districts, I had opportunity to study the condition of life in them. Thousands of people are in a degradation almost hopeless. In the miserable taverns I heard the nightly talk of the salivary citizens who frequented the only public room of the little centers, enough to convince me that the time will be long before the colored people will get justice, not to say help, in such communities. A single case may illustrate.

Among hundreds in ragged poverty just leaving these districts for Texas under contracts that paid their transportation, was a family of seven. From the father I secured the following statements: No land can be purchased in those parts by colored people in quantity to make farming sufficiently remunerative to support a family even in rags. A few owned their own rude homes. Mostly the colored people own nothing, save perhaps a mule or two and a few agricultural utensils. The colored people would hire land and work it by contract, and mortgage the future for the rent of their cabins and for the stores which kept them alive.

The history of this one was, that owning two mules this last year he raised nineteen bales of cotton, which were sold at

$30 a bale, a low price	$570
He paid out for guano	110
Which left him	$460

He was allowed to trade out $14 per month at the store for twelve months. Seven people lived on this $14 per month. This took $168 from the $460, which left $292. It cost him the price of two bales of cotton to gin the cotton, namely $60, which left him $232. Four bales were charged against him for the rent of land and cabin, value $120, leaving $112. There were additional expenses of $7, leaving as his share for the year after the wear and tear of his implements and the keeping of his mules, $105.

No clothes had been purchased for the year; the family had lived in rags. The one of whom the stores had been bought, and of whom the land had been rented, brought in sundry bills which not only consumed this $105, but to the great dismay of the Negro left him in considerable debt. When, in sheer discouragement, he determined to go to Texas, the owner of the land satisfied his claims, or his pretended claims, by taking the mules, wagon and plow, leaving the Negro without a dollar. The Negro received $168 out of the $570, and lost his mules, wagon and plow at the year's end.

This condition, which is too general, must have to do with our theories. With the strain of existence so closely upon them, children from these rural districts must have our help to some degree. We may raise up teachers for them in our colleges, but who is to raise up schoolhouses and books and assistance enough to enable them to get sufficient education so that they shall not forever be the prey of those who are strong? I instance this case as a study of values, for the consideration of reciprocal relations of small schools and higher schools, and for any light it may shed upon our duty.

NOTES IN THE SADDLE.

REV. C. J. RYDER, SECRETARY, BOSTON, MASS.

During the past few months I have often felt like repeating the question put by the drunken congressman to the Speaker of the House, and ask, "Where am I at?" With many and pressing duties upon me in connection with the Boston office, with occasional visits to the New York office for conference concerning the work coming upon me there, and with a somewhat extended trip to the mountains, looking up work and planning for the future, I have been much in doubt as to where I was, and what my duties were. This confusion of duties, however, is only temporary. I can assure the "new man" of the most cordial welcome to the New England office, and the most delightful and helpful associations with pastors and churches throughout this whole region that it was ever any man's privilege to enjoy.

Jogging through the South in the well-worn saddle that I often sat in when Field Superintendent during my recent trip, I thought often of the kindly and sympathetic reception granted me five years ago when I came here. Coming, a Western man, among the conservative social conditions of New England life, I bear my testimony to the most generous and kindly hospitality of pulpits and of homes that could be extended by the people of any locality. Western hospitality may be somewhat more effusive; it cannot be more sincere and hearty than that extended to the begging Secretary of the A. M. A. in New England.

Writing in the saddle rather than in the office, amid conditions so absolutely different from those in New England, my heart goes out with especial gratitude and thanks to the good friends who have made these five years of

constant labor, years of great and peculiar privilege. There is more genuine interest in missionary work to the square inch in New England than any other region in the land. This is the reason there is such careful watching of our benevolent societies, and that criticisms often arise in this locality. Contributions often come from men and women of very limited income, who pinch themselves terribly in necessary expenditures that they may save money to give into the Lord's treasury to furnish Christian privileges for the destitute.

The mountain regions of New England are not essentially different from these through which I now ride. There are the fertile slopes, the valleys or coves, the rugged, precipitous mountains and rocky ledges in Vermont and New Hampshire as in the Carolinas, Tennessee or Kentucky. But the intellectual conditions and privileges are greatly different. No one familiar with both sections can escape comparisons in his own mind at least. The school-houses and churches planted by the New England colonists produced intellectual and sterling Christian character; sometimes as rugged and rough as their own mountains, but as firm and immovable.

The terrible curse that slavery was to whites, as truly as to blacks, impresses itself upon one travelling through the Southern mountains. It was slavery more than any other influence that shut out these Southern Highlanders from the privileges that came to early New England. These noble mountain people, loving freedom as they did, were out of sympathy with the lowland, slave-holding oligarchy, and had little to do with them. Slavery was the Dead Sea that washed the base of their mountain region, bringing to them nothing but desolation and putrefaction. These mountaineers were shut off from connection with the progressive life of the North, and yet they were sympathetic with that life.

In these latter days, with slavery exterminated, these grand mountain people are welcoming the larger and progressive movements of the nineteenth century which are stirring among them. There is a most interesting movement in many parts of this mountain region in favor of more modern educational methods and broader Christian life.

At Whittier, N. C., there is such a movement. The story reads like a romance. Rev. P. P. McLean became interested in some Congregational literature that found its way to that part of the mountains. Desiring to know more about Congregationalism, he wrote a letter addressed to the "Pastor of the First Congregational Church, Richmond, Va." In due time the letter was returned with word from the postmaster saying that there was no such church in the city. He then wrote to Boston and New York. It would seem as if a letter to Boston ought to hit some one who would know what Congregationalism was, and who would be ready to answer this brother in his quest for the pure New Testament polity and faith. But this brother in his earnest quest after Congregationalism was disappointed even in his attempts to discover it, at its very fountain head in Boston.

He finally wrote to Leavenworth, Kansas. From the pastor of a Congregational Church in that city came a letter, enclosing literature which gave Brother McLean a definite idea as to the polity and faith of Congregationalism. He carefully read and studied this literature, and was led to believe very positively that this form of government and broad, comprehensive faith, were what his region needed.

In response to an invitation from him, I visited him at his home. Here is certainly a providential movement, and an opportunity for doing large Christian work. A school and church planted at this important center in the North Carolina mountains would be productive of incalculable good. God has opened this new door of opportunity in this interesting mountain region. The Congregational churches, through the American Missionary Association, can occupy and hold this field. I plead for large gifts for this interesting mountain region.

ITEMS.

At Burrell school, in Selma, Ala., a shop has just been built with ten benches and sets of tools. It is the first building of the kind in that city, and will probably provoke others to good works. Most of the money for its erection was from special contributors, who will be glad to learn from this paragraph that in *their* shop the sound of hammer, plane and saw is to be heard five days in the week, and sometimes on Saturday.

Loud "amens" often dwindle down into a deathlike quietude when the truth begins to take hold in real earnest, and cuts like a two-edged sword. Here is a true anecdote showing a very practical way of testing the character of Christian profession: An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord, help us to trust thee with our souls." "Amen" was responded by many voices. "Lord, help us to trust thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust thee with our money;" but to this petition "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once, and seals their lips? We often hear men talk of the "peace of God in the heart," and to the phrase we raise no objection; but it has often occurred to us that if the "peace of God" could get in some people's pockets it would be a blessed thing.—(Selected).

Our Congregational Sunday-school and Publishing Society issues an excellent Children's Day Exercise, entitled, "My Country." It includes an appropriate song service with poetic recitations. It deserves the highest recommendations, and will undoubtedly be used by a great many schools. Any pastor or superintendent can secure a sample copy by sending his address to Secretary Boynton, Congregational House, Boston.

THE SOUTH.

REVIVAL INCIDENTS.

MACON, GA.—The like has never been seen. We have not been able to have any school to-day. The spirit of the Lord came down in such power that the teachers could do nothing with the scholars. They just gave the matter over to the Lord, and we all went to the church, and such a time I have never seen. We don't know how many were converted this morning, but there must have been at least forty. We are having a blessed time.

NEW IBERIA, LA.—Sunday, April 2d, was a great day with St. Paul's Congregational Church. The Lord has blessed us during our revival with eighty new-born souls. Three of them could not join our church, the rest made application for membership with us. On Easter we fellowshiped sixty-nine of these persons. The others could not get ready, but will soon be admitted. Even a deaf mute, twenty-one years of age, gave her testimony by signs and joined the church. She is one of the smartest girls I ever met. After filling every spot in the church where a chair could be placed, our building was too small. Many nights during our revival the church was crowded. There are seventeen young men among the converts. The Spirit of the Lord is surely with us.

The Y. P. S. C. E. has forty-eight active and two associate members. The attendance at their prayer-meeting is large. Wednesday night there were ninety-five persons at the church prayer-meeting. New families have been brought to our church. Our people will never forget Dr. Beard's able address to them on February 9th, and they are very glad he asked Brother Moore to come here. I know I am glad for myself, for he taught me some very important things in revival work. The attendance in all our work, church, Sunday-school, etc., has more than doubled. On Monday, the 10th, the Sunday-school will send some money to the American Missionary Association. The church also is raising funds for the Association. Religion in the heart brings the money out of the pocket.

RALEIGH, N. C.—I dropped my sewing-classes last month to attend to the revival meetings held three and one-half weeks; for children in the afternoon, and adults at night. We do not number the children converted, as it is not easy to do so. Five adults professed conversion, but the greatest good seems to be in the church. The members appear to be more earnest in Christian work than I have ever before seen them. A better spirit prevails among them. Mr. Curtis's work is certainly being blessed to the people. Several have been converted by his visits at their sick beds; others are very serious. The outlook is encouraging.

• GOLIAD, TEX.—The closing of a series of meetings yesterday, the third Lord's day, marked a new era for the Congregational Church of Goliad. On the morning of the 12th the Sunday-school lesson was very interesting, the subject being "Sanctifying Self," and the same interest was kept up through the sermons of Rev. Mr. Thompson during the day. Brother Thompson's morning sermon was so heart-searching and soul-stirring that it was the means of seven conversions. The Methodists had been holding their meeting all the week previous, but one of their members remarked: "More interest is shown in your meeting of an hour's duration than we have had all the week, even with the visiting minister.

The meetings were kept up through the week, and many more became anxious, and we are hopeful of their early conversion to the Christian faith. Communion service was held on the following Sabbath, the 19th, and the young converts were fellowshiped in the church in full; a blessing the church has long been waiting and watching for, and we feel the Lord has come in His own time. With new members coming in we shall soon be in need of a better and larger church edifice. We had, by last report of the treasurer, $201 of church building fund already on hand. We hope some friend will help us in the effort to erect a structure that will reflect credit upon Congregationalism in this part of the country.

REV. B. FAY MILLS AT FISK UNIVERSITY.

Fisk University has had a great blessing in the birth of some fifty souls into the kingdom of Christ. Not only this, but a new impulse has been received toward more earnestness of consecration, and a greater consciousness of the presence of the Spirit. The entire city of Nashville is being moved. When Mr. Mills had been in the city four days, it was estimated that about seven hundred persons had expressed their desire to become Christians.

SOUTHERN ASSOCIATIONS.

BY SECRETARY WOODBURY.

The Mississippi Association met with the church at Meridian, Miss., March 23d and 24th. The meetings were small but very interesting. Pres. Frank G. Woodworth, of Tougaloo, was Moderator, and Rev. C. L. Harris, Secretary. The churches made full reports of their work for the year, as did also the Sunday-schools and Christian Endeavor Societies. Discussions on current church work, and on temperance and educational work were held. The Association adjourned to meet next year with the church at Jackson, Rev. S. P. Smith, pastor.

The meeting of the Alabama Association, at Birmingham, began on Saturday, March 25th, and continued through the next Tuesday. The opening sessions were those of the Woman's Missionary Union and the Sunday-School Association. At all these meetings there was a full attendance, both from the churches throughout the State and from the local congregation.

Rev. J. S. Jackson was elected Moderator. The opening sermon was preached by Rev. S. S. Sevier, of Selma. The most prominent discussion of the meeting was elicited by a paper from E. C. Silsby, of Talladega, on the extension of Congregational work in the South. Pastors contributed suggestions from their own experience, and it was evident that the general conviction was in favor of a vigorous campaign of development in starting new missions and in strengthening the churches

The Alabama Association owes a great deal of its interest to the work of Talladega College. Most of the pastors are ministerial graduates from that institution, and the President and professors have contributed largely to the organization and efficiency of the churches. Pres. DeForest and Profs. Andrews and Cutler were present at these meetings and shared in their discussions, giving inspiring addresses and papers. The reports of the churches showed a good degree of interest, and in some cases, much enlargement of the work. The brethren parted with new encouragement for their labors, and with a definite intent to make the coming year one of greater progress than ever.

DEDICATION OF THE NEW CENTRAL BUILDING OF STRAIGHT UNIVERSITY.

REV. GEO. W. HENDERSON.

The dedication of the new building of Straight University was an event so significant in the history of the school as to deserve more than a passing notice.

Sunday, Feb. 4th, the new chapel was set apart as a church by a special service. The weather was beautiful; and the large audience of Alumni and other friends, representing in eminent measure the culture and attainments of the race, was one befitting the occasion.

The sermon was by Rev. A. F. Beard, D.D., Corresponding Secretary of the A. M. A, in which he set forth, with apt illustrations, the thought that life in its highest conception means opportunity for Christian service; that all true culture is the handmaid of religion, and that this new building means for the school, enlarged power for usefulness, commanded the closest attention. The prayer of dedication was by the General Missionary of the A. M. A., Rev. G. W. Moore; other parts by Revs I. H Hall, J. W. Whittaker, C W. Thompson, of Vermont, and President Atwood.

On Monday came the dedication of the new building as a Christian school. President Atwood made a short introductory address, in which he set forth the spirit and purpose of the school as one where the education of the conscience goes hand in hand with that of the intellect, the primary aim being not scholarship, but manhood and character.

The main address, by Dr. Beard, was an eloquent presentation of the achievements of the race during the twenty-seven years of its freedom, re-

THE NEW BUILDING.

markable for its comprehensive treatment, and for its philosophic breadth and insight. The effect of this discourse upon the audience was to increase their respect for their own race and their hope in its future destiny.

Judge Whittaker, a former slave owner, but now a stanch friend, spoke for the Trustees ; Mr. R. L. Desdune, a lawyer of the city, for the Alumni ; and Presidents Mitchell, of Leland University, Adkinson, of New Orleans, and Hill of Southern, brought the congratulations of their respective institutions The music for the occasion. which gave such general satisfaction, was furnished by the teachers and students.

A specially interesting feature of the exercises was the reading of a most excellent letter from Hon. Seymour Straight, of Hudson, Ohio, in whose honor the institution is named.

The faculty and friends of Straight University gratefully receive this new building that has risen out of the ashes of the old, as a mark of the divine favor, and regard the discipline of our temporary misfortune as a helpful test of our faith, and of the loyalty of our students, who have submitted cheerfully for more than a year to the inconvenience incident to holding school in reading-rooms, parlors, and even in dormitories.

There could be no better proof of the school's hold upon the people than the fact that the attendance during this period has not only not fallen off, but has steadily increased, so that the total enrollment for the present year—five hundred and eighty— is, so far as known, the largest in its history.

Those who witnessed the fire of November, 1891, could not but note the contrast between the terror and gloom of that dark, cold night, with the occasion of this dedication, the beautiful sunlight streaming in through the windows, and reflected by six hundred happy faces, expressive of their interest and joy in the improved prospects of the school, and the birds singing in the trees without a prelude to spring, as if in friendly rivalry with the concert of song and speech within.

The new building is three stories high, of an excellent style of architecture, and contains, on the first floor, the chapel, with a seating capacity of nearly five hundred, four recitation rooms, and offices for the president and treasurer; on the second floor, the large college room, three recitation and three school rooms, music room, library and chemical laboratory, besides two rooms for the theological department; and on the third floor are the dormitories and reading room for theological students.

We hope that kind friends will help us to furnish these dormitories, thus enabling the theological department to meet the great demand of the churches for intelligent and consecrated ministers.

Thus, with brightened prospects and enlarged means of usefulness, Straight University begins a new era in her history; her face is toward the future, and her faith is in God for wisdom and for the means to do her part in the great work of lifting a whole race from the bondage of superstition and ignorance into the light of knowledge and into the liberty of the Gospel of Christ.

A NEW MISSION SCHOOL.

BY MISS SUSAN SANDS.

A mission Sunday-school has lately been organized about two miles south of town. The attention of one of our teachers was called to the neighborhood by a young girl named Anna Williams who attended Cassedy. She expressed a desire that a Sunday school might be started near her home.

Anna's wish is now fulfilled, although she did not live to see it The people speak very tenderly of her. Some wish to have the school called the "Anna Williams Mission."

There were seventeen present at the first session. Fathers and mothers were there as well as children The subject of the lesson was "Rebuilding the Wall." One practical application drawn was that the beginning of that school ought to be a step toward rebuilding and reforming characters.

The next Sunday showed a large increase in numbers. It was soon discovered that but few could read. "Open thou mine eyes, that I may behold

wondrous things out of the law," seemed to the teachers a prayer which they might be instrumental in answering. So a plan was formed to devote part of the hour each Sunday to lessons in reading and writing.

The people seem very much in earnest. Bibles and hymn-books have been ordered, for which they are willing to pay.

The school has now over forty members. The private house where it is held is badly crowded. During the summer months the grove will accommodate all. It is hoped that before another fall a school-house will be built, and a day teacher employed. This would provide a permanent home for our mission Sunday-school.—"*Our Work.*"

"VENGEANCE IS MINE."

One year ago three citizens of Memphis, in the hands of the authorities, awaiting trial on a charge of rioting and resisting officers, were taken by violence and barbarously killed by a lawless mob. The man, who, more than any or all others, was responsible for a state of things making such an affair possible; the man, who, more than any or all others, had it in his power to detect and punish the prepetrators of this awful crime, but who refused to exercise this power; the man, who, instead of punishing the guilty murderers of helpless prisoners, used all his powers to overawe and oppress the terrorized people who appealed to him for protection—this man, who had sworn to administer strict and impartial justice to all his fellow-citizens, now, himself, stands at the bar of Justice, before the extraordinary tribunal, a High Court of Impeachment, to answer to the charge of "High Crimes and Misdemeanors," preferred at the instance of over three thousand of the foremost citizens of his own county.

This does not mark the beginning of vengeance in this man's case, nor will his impeachment mark the end of it. The full cup, that, unmoved, he saw wrung out to others, is likely to be pressed to his own lips before he sees the end. No need for human vengeance on the men directly or indirectly implicated in the awful crimes of a year ago.

"The mills of the gods grind slowly, but they grind exceeding small."

"Vengeance is mine, I will repay, saith the Lord."—*Head and Hand.*

PLEASANT HILL, TENN.

Our school is large, well-filled with young men and maidens, earnest seekers after knowledge. There are four young men eighteen years old, and from five and one-half to six feet tall, in the primary department, but they will not stay there long, for they study like heroes.

Many of our pupils are from the poorest mountain families—the poorest of the poor, but bright and earnest. I was in chapel service this morning, and wish all the Secretaries and Executive Committee could have been here

to see such an interesting class of young people. They will average older than in any previous year, and have evidently come with the purpose of doing their best.

EDUCATION OF THE COLORED MINISTERS.

REV. C. C. COLLINS, TROY, N. C.

The minister ought to be educated into a broad and deep sympathy with all that has been of interest to our common humanity in the history of the past or the movements of the present.

It might be argued that here at the South, where our hearers are, perhaps the most illiterate people of the land, common preparations and common attainments are all that are required.

This might be true if preaching were the simple utterance of a few well known truths; but it is the uprooting of debasing beliefs, perversions of Bible facts, and truths mingled with remnants of old heathen superstitions, brought from "Darkest Africa" by their fathers, and the building into the fiber of their minds the purer conceptions of theological truths, into which the Anglo Saxon has come only through centuries of preparation.

We must bear in mind the lamentable ignorance of the old preachers, a very large number of whom are still in the field, and whose ranks are being continually recruited by young men whose acquirements are often of the most meagre kind, many of whom are put forward by their church-superiors as soon as they can spell their way through a chapter in the New Testament, and can line out a hymn.

Some ignorant preachers are fond of saying they, like Paul, were "resolved to know nothing save Christ and Him crucified," when the real state of the case is they "resolve to know nothing," and keep their resolution.

It might seem that but a slight preparation would fit one to compete with such ignorant leaders, but the ignorance of this people cannot be dispelled by those a little less ignorant than themselves, for they are awaking out of the sleep of centuries. Their thinking has hitherto been done by others; they are learning to think for themselves, and the first use of their awakening powers will be to explore the dangerous fields of doubt and skepticism, unless they can have teachers wise enough to present the old truths in their right relation to the many new problems that are soon to meet this people face to face.

When they shall have become a reading people, which we are trying hard to make them, what floods of skeptical literature will be thrust into their hands—questions theological, sociological, scientific? And what a limited preparation they have with which to meet these questions!

To their grotesque, and often ludicrous, perversions of Scripture, and the travesty of the Gospel now being preached to them, will soon be added, is

now being added, equally ludicrous and grotesque perversions of scientific and sociological teachings. The minister must not only be ready to meet them with truths theological and scriptural, but be also abreast in some measure with the best thought and scholarship of the day.

Let us then set our standards high, both for ourselves and those who seek association with us, building wisely the foundations—for the next twenty-five years are to be crucial times in the history of the colored people of our country. Losing hope of equal political rights and substantial justice from politicians, the awakening giant will seek other outlets for his new born powers, and it will be a sad matter if he falls into the hands of bad or incompetent leaders; and in the wisdom and sound learning of the ministers, who are their spiritual guides, lies their best hopes.

A CASE OF COLLEGE DISCIPLINE.

A recent case of discipline at Straight University, New Orleans, having attained considerable notoriety through the papers, friends of the school will be glad to learn the simple facts in the case.

One of the girls who was receiving aid for her education, having been called upon, according to the well known rules of the school, to wait on the teachers' table, refused on the ground that she considered such service menial, and beneath her dignity. The Faculty suspended her for disobedience. From the first only a few sympathized with her; and when the case was fairly stated to the students, they, by a unanimous vote in a meeting called for that purpose, condemned the action of the girl, and endorsed the course of the Faculty.

This incident, trivial in itself, is important in the principle involved, and the result has been of great service to the institution. It has caused an earnest discussion among the students of the true dignity of all forms of work conductive to human comfort and happiness; to a condemnation of that false, undemocratic pride born of the spirit of caste which regards any form of labor inconsistent with the dignity of a lady or a gentleman; and led them to take a public stand on the question, that must have a salutary influence upon the University for all time to come. The hearty loyalty of the students to the school, and their pride in its good name, have been manifested in a way creditable to them and gratifying to their friends. The following resolutions explain themselves:

"*Whereas*, the suspension of Miss —— from our school has caused a great excitement among its friends and patrons, and inasmuch as the said Miss —— was suspended for disobedience, in that she wilfully refused to comply with a reasonable requirement, and in that she has used every possible means to influence the friends and patrons against it; therefore, be it

"*Resolved*, That we, the students of this school, desire a special meeting, to express our disapproval of the action of Miss ——, and declare that we

are in full sympathy with the action of the Faculty, and have ever sustained them. Be it further

"*Resolved*, That we believe no labor to be menial when there are good motives for it; that we consider our work a part of our education, which is to fit us for the various callings in life; that the education of the Negro does not unfit him for work. Furthermore, we affirm that there is no 'strike' among the students. We are all in sympathy with the ruling of the Faculty, and recognize in our teachers true friends, who are interested in the work in which they are engaged, and we are willing to do everything in our power to promote this work and to encourage those who are supporting it."

LIQUOR AND TOBACCO NOT IN A. M. A. SCHOOLS.

Opponents of slavery and caste naturally wage war against other evils, and it is not strange that the American Missionary Association should now train its guns on liquor and tobacco.

We give below the regulations of some of the principal schools that were founded, and are for the most part still supported, by the American Missionary Association. These regulations are not more rigorous than the moral law; not more radical than is righteousness. With great profit they might be generally adopted North and South, East and West. Christianity teaches that the body is a temple for the indwelling of the Spirit, and that this temple must not be defiled.

Atlanta University: For membership in the institution a person must have a good moral character, and must sign a pledge to abstain from the use of all intoxicating drinks and tobacco in every form while a member of the school.

Fisk University: The use of ardent spirits as a beverage, and the use of tobacco, also profanity, card playing, betting, gambling, dancing, and whatever is immoral or opposed to true culture, are strictly forbidden.

Hampton Institute: Card playing and the use of ardent spirits and tobacco are prohibited to students while connected with the school, either on or off the grounds.

Straight University: The use of intoxicating liquors and tobacco is forbidden.

Talladega College: Students are not allowed to use intoxicating liquors or tobacco in any form. All profanity, playing cards or billards, and everything of an immoral tendency, are strictly forbidden.

Tillotson Institute: Students are required to abstain from the use of tobacco in every form, and from intoxicating drinks. Profanity, card playing, betting and gambling are strictly forbidden.

Tougaloo University: The use of tobacco and intoxicating liquors is forbidden.—*Our Work.*

SOUTHERN CHRISTIANITY.

Let us go to church this Lord's day, here in the sunny South, as all should everywhere. It is pleasant overhead and dry underfoot, the usual state of things, even in winter. There ought to be a large congregation, since only one white church of the town holds services. The Methodist church is the place, a large and plain edifice of homely model, but tolerably well furnished and preserved. The small and late Sunday-school has just closed. It barely lives, for the want of those able and willing to conduct it. The minister is late, and the congregation is later, as well as small, yet the members are many and some other Christians are present. The theory is to have one service at a time in rotation and all meeting together. The practice is for only the more faithful ones of the house, and a few broad Christians from the other churches, to gather. But at night the number is increased

The minister is a man of some education and oratory, and of strong lungs for singing, praying, or preaching. He gives the true gospel, at least in its personal application to men for their own salvation, but he says little of its application to one's neighbor, especially his black neighbor. He may or may not appoint a prayer meeting, if so, he will be apt to do everything himself except the singing. He says nothing of a class meeting, for that and the probation have dropped out from the Methodist South church. The singing is by a choir with some help from others; and it is strong. One or two of the leading voices often break into the falsetto, at the end of a line. They sing on the yell, "Hosannas languish on our tongues," "Jesus can make a dying bed feel soft as downy pillows are," and "This poor, lisping, stammering tongue lies silent in the grave."

Comity is plead for the holding of but one service at a time. The real reasons for it are the smallness of the congregations, the poverty of the people, and their general underestimate and indisposition respecting regular, weekly church going. They lack not only the will, but the men and means usually for more frequent services. The deficiency in their social means of grace comes largely from the want of education and experience. Yet the younger generation is not being trained to anything better, for young people's societies seem unknown, else shunned as Northern innovations.

We might have gone into the country where Baptist churches are the most numerous and the strongest, instead of Methodist ones, as in the towns. They all have distinctive names, often Scriptural, like Shiloh or Carmel. We should have found several congregations in one, doubling up in rotating monthly services. This prevents a Sunday-school, and makes a sort of "big meeting," for the people gather from all around; and it is the occasion of the week, greater even than the Saturday holiday and going to town The young people are apt to stay outdoors under the fine old trees, and visit in a jolly way. But the old people are all found in the barn-like structure. "The barn meeting-house" of New England was so called from its shape and not from its build or finish. This deserves the name in all respects, if not indeed

falling below it; for the painter and glazier have had nothing to do with the structure, nor even the carpenter, only his "jack." It has no steeple, or if possibly otherwise, one like the horn of a yearling, dead shutters or nothing in the windows, and seats only good for not sleeping. The pulpit is a combination of cupboard, counter and schoolmaster's desk; for most of the country churches are used for the short yearly schools.

There are several preachers present, and after one has sermonized, others give exhortations, or sermons without texts. This is not tiresome to any; for they are coming and going, early and late, all day long. Dogs abound, and are sometimes abandoned enough to fight, on Sunday and at church. The preachers are good, honest working men, mostly farmers, who have picked up a little "edecation," and manifestly had poor picking. Yet they seem to be sincere Christians, and claim "a call to preach," a loud one, judging by the response. They have had some strange intimation from heaven of their duty; and it is woe to them if they don't preach. We should say, woe to us if they do and we have to hear them. But these ministers and churches doubtless do much good, crude as they are. The people would be worse off by far without them They are hardshells or semi-hards, in the country. But the town Baptists are "missionary" ones, as they call themselves, which rank higher in culture and affiliate with their Northern brethren

In both town and country, a larger proportion of the Southern people than of the Northern, are members of the churches. Yet religion has comparatively little practical power here. This is partly from excessive denominationalism, which is satisfied with emotion, immersion, orthodoxy, or ritualism, as the case may be. Further, religion is generally regarded as a mere soul-saving affair, and the church as its ark of refuge and deliverance. The idea would not be so bad, did they not reckon themselves passengers only, and not crew to work their way. Then, the means of grace, family as well as social and public, are in general too infrequent to be of great moulding influence. In the few large cities, it is different of course, in various respects, and both for the better and the worse.

Evangelical orthodoxy prevails almost exclusively at the South. There is little dissent from this in the form of "liberal Christianity," or of the various minor isms. Aside from the larger cities, the churches nearly all belong to "the big four" of the Baptist, Methodist, Presbyterian, and Episcopal denominations.

Southern churches have some further things in common, irrespective of class or place. Personal honor under offense is vindicated regardless of Christ's law of love and forgiveness The use of intoxicating drinks is readily squared with the Christian profession. The man or even minister not using tobacco is a rare bird; and the women using it are by no means rare ones. Yet, like all ignorant and provincial people, they are very egotistical; and they consider their religion and civilization to be of a higher type than those of the North. They really need direct mission work among them, but this they

would repel as scornfully as the old Christian races of the Orient. But we can occasionally send them a good minister to settle and labor among them. We can also plant churches among their Northern immigrants to serve as lighthouses of truth and shine with bright and steady rays. And we will go on with the Christ-like work of lifting up the colored people, through churches, schools, industries and all other possible ways. And though the whites may fire on us in their madness, as on the soldiers of Gen. Banks, when mending the levees of their drowning country, we will not give up the effort, but we will persevere till they shall be ashamed and turn to and help. And thus "the New South" of which we hear so much and see so little, as only in spots here and there, shall have these multiply and enlarge, till confluent and covering the whole land.

SUCCESSFUL COLORED PEOPLE.

HOW MR. S—— SUCCEEDED.

REV. R. C. HITCHCOCK, D.D.

"You are pretty well fixed, Mr. S——, are you not?"

"Well, yes, professor; I can't complain. I own 1056 acres of land, good cotton land most of it. I have married off two of my girls, and gave each of 'em a good farm; my four boys are in college" (any school above the common public school is called a college in many sections of the South).

"You were a slave, I suppose?"

"Yes, right whar I live now."

"Are you willing to tell me how you got a start, and how you became so prosperous?"

"Oh yes, professor; there warn't no trouble about it. Anybody can get along that's willin' to work for it. I was a right smart of a chap when freedom came. I dunno how old, for we didn't make much account of birthdays on them big plantations, but I reckon I mought be about twenty. We uns had heard there was a war, but we didn't know what it was about. The overseer told us that Abe Lincoln and a lot of Abolitionists was coming down yer to take all the niggers they could get, and carry 'em off in a ship somewhars and sell 'em. We asked him what Abolitionists was, and he said they was a kind of wild men they had caught and trained to fight for 'em. We didn't know what to believe or think. You see, away back thar we hadn't the chance the slaves had on the Mississippi River plantations to learn things.

"One day young marstah went down to N——, about ten miles, with some stock, and took Sam, one of our boys, along to drive the stock. When he come back he come out where we was all a hoein' cotton, and he told us a story that made our eyes shine. He said that while young marstah was eatin' his dinner he was gittin' his grub in the kitchen, and the boys thar tole him the Yanks had come and that niggers was all free, just as free as

white folks, and had been for six months. He said he saw the Yanks too, as he went through the town, and they looked first-rate, just like other white folks, but he didn't find out if Abe Lincoln was thar or whether they had any Abolitionists with 'em or not.

"The overseer was away when Sam came, but he came back soon as cross as a bear, and we had to stop talking and hoe right smart till dark, but we didn't stop thinkin', and me—I didn't know ef I was hoin' cotton or what I was a doin' till I cut a hill of cotton clean off, and—whish!—came the overseer's whip over my head and back, and I had to be more kurful. We hoed till dark, and as soon as we got our suppers we went to old preacher Simon's cabin.

"Preacher Simon was nigh on to a hundred years old. He had been blind a long time, and he didn't preach much, but he was mighty powerful in prayer. When he was young he had been North and across the ocean with old marstah, who was a young man then, and on the ship a sailor had read the Bible to him, and he got religion thar, and he knew a heap of things. As soon as we told him what Sam had heard, he threw up his hands, and said, 'Oh chillens, dis is de day of jubilee I'se been tellin' ye about. I knowed 'twould come, but I didn't 'spect I should live to see it,' and he got right down on his knees and begun to pray, and we all got down too, and listened. Bime-by his voice got weaker 'n' weaker, an' then he stopped and we heard a fall, and when we went to him we found he had tumbled over on the cabin floo', and was dead. This made us all feel mighty solemn, but we wanted to know the truth about the freedom, and I 'greed to slip away and go to N——, and find out. I could do this easy, for all the white folks seemed to be in a kind of uneasiness up to the big house, and didn't take much notice of what we uns was doin'. I warn't long goin' that ten miles I can tell you. Well, I found it was all as Sam said; the town was full of soldiers, and I talked with 'em, and though some of 'em made fun of me they was all kind and gave me good things to eat, and one young man, a captain I found out afterwards, told me all about the freedom, and explained it to me. I went home quicker 'n I come, and they was all, 'cept the chillen, awake and waitin' for me. They had a good excuse for bein' up, for some of 'em had gone up to the big house and tole about preacher Simon's death, and got leave to have a wake at his cabin. We didn't sleep any that night, a talkin' it over and thinking what to do.

"Next mornin' we went into the field as usual, but we didn't hoe much. Pretty soon the overseer came along, and when he see we wasn't workin' much he begun a cussin' us, and rode up and raised his whip. But we knew we was free, and—no more whip for us. So we all got around him and grabbed his whip, and jest tole him that wouldn't do no mo', an' when he axed us what we meant, we tole him we was free. He stopped cussin', and rode away to the house. Pretty soon young mastah come out where we was, and he said, 'So you's free is you? Well git off my land, and git your families

out of my houses as quick as you can. Any of you that wants to go to work jest as you was afore can stay, but if I see any lazy feller loafin' around this plantation he'll get this,' and he pulled a revolver out of his pocket. Some of the men what had families and nowhar' to go went to work again, but we young fellers 'lowed we'd light out, and see what freedom was like. We'd heard that thar' was a better chance over in Texas, and we started for that place. But we found it hard gittin' along. The white folks threatened to shoot us, and the colored folks was all afraid of us. So we separated, and I found my way back to N——, and hunted up that captain who was so kind to me. He gave me a job takin' kur of his hoss and blackin' his boots and such things, and gave me some clothes, for all I had when I went away was a shirt and trousers; and he taught me to read a little, and gave me money every little while, and he was very good to me. But when the soldiers went away he said he couldn't take me with him. I thought a heap of him, and I shall never forget how good he was to me.

"I had quite a lot of money, and I thought I would git on a boat and go down to New Orleans, but on the boat some one robbed me while I was asleep, and I hadn't a dollar when I got to the city. I couldn't get much to do, and after a while I got a longing to see the ole place, and started off to walk there. I had a hard time of it, and had to ask for a bite many a time of folks about as poor as I was; but at last I got to the ole plantation. I found things mightily changed. Most of the young fellers had gone off, and the ole folks and chillen couldn't do much. Ole marstah couldn't git hands to carry on his place, and he was getting poorer every day. Young marstah had gone off, and was in the army, and pretty soon news come that he was killed. Ole marstah tole me if I would take some land and raise cotton he would furnish mules an' meat, and give me half the crop. Some of the boys had tried it, but they advised me not to do it, for they said ole marstah did fair enough by 'em, and they got the cotton, but they had to send it down the river, an' sometimes they never heard from it, and when they did they got most nothin' for 'it. Well, I made up my mind what to do, an' I took a piece of land and I made four bales, but 'stid of lettin' the stokeeper have 'em to send down the river as the others did, I jest took my mules and toted it over to Red River, and put it on a boat and got on with it, an' slept on it all the way to the city, givin' the captain a claim on the cotton for my passage. I sold it well, and walked home to save money, and I put that money where nobody could find it. The next year I took more land and worked hard, and hired a little help, and made eight bales. I went down with this, and sold it to the same merchant, and after that I didn't have to go, for I sent my cotton to him, and he sent me the money good and square.

"In three years I had money enough to buy a little land. I built me a little cabin and got married, but I had to take land of old marstah for three years mo', and have him furnish me. Then he died, an' I bought a part of

his land, and got my merchant in New Orleans to furnish me, and I had all the crap. I've kept on jest that way, and now I've got plenty of land as I tole you. I've got eighteen head of horses an' mules, fifteen head of cows, thirty head of hogs and sheep, fowls, etc. I own two big cotton gins with corn mills in 'em, wagons, plows and all things to carry on my place.

"I tell you it all came of muscle and management. The reason every man is not worth something in this country is on account of slothfulness and bad management. As soon as most of 'em gits a little money they lie around the stores and drink whiskey or go off somewhere, and come back without a cent. Yes, professor; the Lord has blessed me. I've had good health. I got a good wife who was willing to work as hard as I did, and we got on. She's dead now, an' gone to glory, an' I'm jest waiting for the angel."

THE CHINESE.

THE CHINESE REGISTRATION ACT.

BY REV. W. C. POND, D.D.

I am requested to state what the Chinese in California are doing or will do about the Registration Act. I will begin by saying that they are not doing and evidently will not do what I myself would advise. My advice would be that as many as can do it avail themselves of the protection which that law will afford, submitting to the injustice of it for the time being, until a test case can be made and carried up to final adjudication. I do not wonder that such advice is not acceptable. I gave it to our brethren in Sacramento, but was urgently entreated not to continue to give it in my visits to the missions. It would start prejudice, provoke debate, and engender opposition to our work. I have heeded the warning and withheld counsel which, I am convinced, would not be followed. To be singled out among all foreigners as the subjects of such legislation; to be put at the mercy of any hoodlum who may demand to see one's certificate of registration, and on seeing it might seize it and destroy it; to be "tagged as dogs are tagged" (if I may quote one of their expressions); to be hounded from the country, not because they are gamblers or opium-smokers or high-binders, but simply because they are industrious and thrifty and eager to earn an honest living by hard work—all this, and all the rest of this cruel legislation, has kindled deep feeling, and earnest and praiseworthy antagonism.

What will they do about it? When the day comes to arrest and imprison those who have no certificates of registration, the Chinese propose to submit to arrest. Our venerable Uncle Sam will have a large family on his hands. Twenty-five thousand (more or less) to be imprisoned in this city alone. Our papers propose that one of the Government's islands in our bay

be made a prison for their benefit. There will then be houses to erect, provisions to supply, guards to appoint and pay until such time as transportation facilities can be provided to take them all to China, and all this to be done on an appropriation of $50,000. It requires no special skill in arithmetic to see that $2.00 per capita will go but little way towards landing even our San Francisco Chinese on their native shores

What then? What else can be done except to arrest one, and thus make a test case. It would seem that an injunction could then be served which would relieve the Executive of all responsibility for executing the law till such time as its constitutionality shall have been affirmed by the Supreme Court. That such a time will ever come seems to me to be incredible.

An assessment has been levied of one dollar upon every Chinaman in the country to defray the expense of the test case. I believe that this assessment has been promptly and quite generally paid. It will furnish a sufficient sum to make sure of the very best legal ability in the country to present the matter to the Supreme Court.

There is a general expectation, I think, on the part of both Chinese and Americans, that in the way above indicated, or in some other way, the law will be reduced to a "dead letter." Plans are formed on both sides as though no such law were in existence. It is so utterly un-American; so opposed in spirit to the spirit of our constitution that its execution looks impossible.

Just now it has become somewhat amusing—the anxiety evinced by our anti-Chinese press to persuade the Chinese to register. Every day we are informed how the business proceeds. The tone of the reports when a few Chinese have presented themselves for registration is that of congratulation. One would think that if these people constitute so very undesirable an element in our population every possible dissuasive would be used to hinder registration. Instead of this, such dissuasives are talked about as though they amounted to rebellion against our Government and treason to our country. It was even seriously proposed (and, if our papers can be believed, by no less a person than Mr. Geary himself) to enter a complaint against the presidents of the six companies and their attorneys for *conspiracy* to nullify the laws, because they proposed to carry the case up to the Supreme Court, and to ask that execution of the law be stayed till a decision was reached. Mr. Geary has seen the folly of this, but our papers seem to be blind to their own inconsistency. The principal effect of the exclusion laws from the first has been to put money in the pockets of lawyers, of brokers in valueless bonds, and especially of purchasable officials. It is greatly to be lamented, our anti-Chinese papers seem to think, that the officials under the present law will fail of a large part of the spoils which came so near their itching finger-tips.

But I need not discuss the matter further, for this paper will scarcely reach the readers of the MISSIONARY before they "see what we shall see."

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

Our friends will remember our hospital for the Indians, located at Fort Yates, North Dakota, and be glad to hear from Dr. Cynthia E. Pingree in the following letter:

Dear Friends of our Hospital:

Since writing you last, the hospital has been doing all, and perhaps more, than has been expected in the way of inducing the sick Indian to accept the care and comforts offered here. Naturally they have to become accustomed to many things, to rid themselves of many superstitions, fears and prejudices, before trusting themselves or friends in the hands of strangers, even if friendly ones. Slowly but surely they begin to see the benefit derived, as is proven by the fact that this year there have been received more than three times the number of patients received two years ago, and twice as many as last year. They begin to understand better the aim and result of this branch of work. Former inmates now bring members of their family or friends to remain for treatment, and we have had Presbyterians, Episcopalians, Catholics and Congregationalists as members of the household, which shows it to be a refuge for the sick Indian of all denominations.

We have many interesting characters, especially among the children; but such pitiful bodies as serve to hold such bright minds. The words of Isaiah might well refer to these when he says: "From the sole of the foot even unto the head there is no soundness in it but wounds and bruises and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." These children are brought here, some of them from a distance of forty miles, and left for days, weeks or months as the case requires, or so long as their courage or rather their parents' courage holds out; and it is apt to hold out just as long, if not longer, than the average white parent's would under similar circumstances.

Try as hard as we may, these little ones pass many a lonely hour, especially during the dull, stormy days. To-day is such an one, and as the picture books, which have become so familiar from frequent use, and toys, played with so long, were given out, after searching in vain for "something we haven't seen," the thought occurred that somewhere there are people who will help brighten these lives, sad at best, by the gift of picture books, story books, games and toys. Will you not? Will not the Sunday-school teacher interest her class in this work?

The infant class of a Sunday-school in Nebraska sent nine picture-books made by putting bright pictures into a book of blue or pink cambric, and I wish they knew how much joy they brought, how much they help us yet. Will not parents whose homes are bountifully supplied give of their abundance? Toys need be neither new nor expensive to give these children great pleasure. Dolls minus eyes, nose, feet or hands are as tenderly cared for

as the beautiful wax ones of more fortunate children. And yet we do like the toys to be unbroken, because it is easier to teach children many things with them. All such gifts may be sent to C. E. Pingree, Fort Yates, N. D.

COTTON VALLEY, ALA.

BY REV. GEO. W. MOORE.

At Cotton Valley, in the heart of the Black Belt of Alabama, is one of the most interesting schools in the land. It is an A. M. A. school taught by Miss Lilla V. Davis. Eight years ago Miss Davis, having just completed her studies in Boston, had her first experience as a teacher in Cotton Valley. Every year has witnessed changes for the better in that community. She and her lady assistant live in a two-room log cabin, which she built as an object lesson for the people. She is teaching them to live in better homes than the *one-room* log cabin, to save their money, buy land and educate their children. The farmers look to her for counsel and direction in securing homes, and in overcoming the evils of the mortgage system.

Many homes are brightened by her words of good cheer and the interest she takes in their welfare; the women, whose lot is hard on account of their poverty and lack of early training, come to her for advice and go away helped and cheered. The country minister looks to her for instruction, and appeals to her to help him in raising the needed funds for a meeting-house. She teachers in the Sunday-school, and aids in all good work in the home, school and church. But her greatest service has been in behalf of the children and young people of this Black Belt. Her school-house is not a thing of beauty, but her school is the glory of Cotton Valley.

The pupils of this model country school were all plainly dressed, and were neat and clean, a marked contrast to another school near the same community. It is impossible to describe her devotion to the children, or their love for her. It was our privilege to see sixteen of her scholars avow their faith in Christ. Their teacher gladly assumed the watch and care of these young believers, and organized them into a Christian Endeavor Society.

Miss Davis was held in high esteem by the late Bishop Phillips Brooks, and he was a patron of this school in the woods. Her self-sacrifice and heroic service in Cotton Valley is an illustration of what one colored woman of rare culture and Christian fidelity can do toward the uplifting of a race.

The wife of the principal of one of our schools in a Southern city is a member of the white Woman's Christian Temperance Union, as well as of the colored. She suggested to the former a Demorest-medal contest, which was held and was successful, otherwise and financially, netting the ladies seventy dollars. At a subsequent meeting of the union a vote was passed thanking the author of the suggestion. This is an instance of the indirect work of the American Missionary Association.

WOMAN'S STATE ORGANIZATIONS.

MAINE.

WOMAN'S AID TO A. M. A.

State Committee—Mrs. C. A. Woodbury, Woodfords; Mrs. Ephraim Hodgdon, So. Berwick; Mrs. Helen Quimby, Bangor.

NEW HAMPSHIRE.

FEMALE CENT INSTITUTION AND HOME MISS. UNION.

President—Mrs. Joseph B. Walker, Concord.
Secretary—Mrs. John T. Perry, Exeter.
Treasurer—Miss Annie A. McFarland, Concord.

VERMONT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. B. Swift, 167 King St., Burlington.
Secretary—Mrs. M. K. Paine, Windsor.
Treasurer—Mrs. Wm. P. Fairbanks, St. Johnsbury.

MASS. AND R. I.

*WOMAN'S HOME MISSIONARY ASSOCIATION.

President—Mrs. C. L. Goodell, Boston Highlands, Mass.
Secretary—Miss Nathalie Lord, 32 Congregational House, Boston.
Treasurer—Miss Sarah K. Burgess, 32 Congregational House, Boston.

CONNECTICUT.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Jacob A. Biddle, 149 High Street, Hartford.
Secretary—Miss Ellen R. Camp, New Britain.
Treasurer—Mrs. W. W. Jacobs, 19 Spring St., Hartford.

NEW YORK.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Wm. Kincaid, 483 Greene Ave., Brooklyn.
Secretary—Mrs. Wm. Spalding, 511 Orange St., Syracuse.
Treasurer—Mrs. J. J. Pearsall, 230 Macon Street, Brooklyn.

NEW JERSEY.

WOMAN'S HOME MISSIONARY UNION OF THE N. J. ASSOCIATION.

President—Mrs. A. H. Bradford, Montclair.
Secret'y—Mrs. Wm. O. Weeden, Upper Montclair
Treasurer—Mrs. J. H. Dennison, 150 Belleville Ave., Newark.

PENNSYLVANIA.

WOMAN'S MISSIONARY UNION.

President—Mrs. W. H. Osterhout, Ridgway.
Secretary—Mrs. C. F. Yennee, Ridgway.
Treasurer—Mrs. T. W. Jones, 218 So. 37th Street, Philadelphia.

OHIO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. G. W. Cowles, 417 Sibley St., Cleveland.
Secretary—Mrs. Flora K. Regal, Oberlin.
Treasurer—Mrs. F. D. Wilder, 11 Spring Street, Oberlin.

INDIANA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. A. Bell, 221 Christian Ave, Indianapolis.
Secretary—Mrs. W. E. Mossman, Fort Wayne.
Treasurer—Mrs. D. T. Brown, Michigan City.

ILLINOIS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Isaac Claflin, Lombard.
Secretary—Mrs. C. H. Taintor, 151 Washington St., Chicago.
Treasurer—Mrs. C. E. Maltby, Champaign.

IOWA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. T. O. Douglass, Grinnell.
Secretary—Mrs. L. F. Berry, Ottumwa.
Treasurer—Mrs. M. J. Nicholson, 1513 Main St., Dubuque.

MICHIGAN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. George M. Lane, 179 West Alexandrine Ave., Detroit.
Secretary—Mrs. J. H. Hatfield, 301 Elm Street, Kalamazoo.
Treasurer—Mrs. E. F. Grabill, Greenville.

WISCONSIN.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. H. A. Miner, 540 State Street Madison.
Secretary—Mrs. A. A. Jackson, Janesville.
Treasurer—Mrs. C. M. Blackman, Whitewater.

MINNESOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Miss Katherine W. Nichols, 230 East Ninth Street, St. Paul.
Secretary—Mrs. Archibald Hadden, 3108 Lyndale Avenue S, Minneapolis.
Treasurer—Mrs. M. W. Skinner, Northfield.

NORTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. W. P. Cleveland, Caledonia.
Secretary—Mrs. Silas Daggett, Harwood.
Treasurer—Mrs. J. M. Fisher, Fargo.

SOUTH DAKOTA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. H. Robbins, Bowdle.
Secretary—Mrs. W. H. Thrall, Redfield.
Treasurer—Mrs. F. H. Wilcox, Huron.

NEBRASKA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Whitfield Sanford, York.
Secretary—Mrs. E. S. Smith, Beatrice.
Treasurer—Mrs. H. N. Wannamaker, Lincoln.

MONTANA.

WOMAN'S HOME MISSIONARY UNION.

President— ——— ———
Secretary—Mrs. W. S. Bell, 410 Dearborn Ave. Helena.
Treasurer—Mrs. Herbert E. Jones, Livingston.

MISSOURI.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. W. Benedict, 3841 Delmar Avenue, St. Louis.
Secretary—Mrs. E. H. Bradbury, 3855 Washington Ave., St. Louis.
Treasurer—Mrs. A. E. Cook, 4145 Bell Avenue, St. Louis.

KANSAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. F. E. Storrs, Topeka.
Secretary—Mrs. George L. Epps, Topeka.
Treasurer—Mrs. J. G. Dougherty, Kansas City.

OREGON.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. John Summerville, 108 Second Street, Portland.
Secretary—Mrs. H. J. Livermore, Oregon City.
Treasurer—Mrs. T. E. Clapp, 323 West Park St., Portland.

WASHINGTON.

WOMAN'S MISSIONARY ASSOCIATION.

President—Mrs. A. J. Bailey, Seattle.
Secretary—Mrs. W. C. Wheeler, 424 South K St., Tacoma.
Treasurer—Mrs. J. W. George, 620 4th St., Seattle.

CALIFORNIA.

WOMAN'S HOME MISSIONARY SOCIETY.

President—Mrs. H. L. Merritt, 686 34th Street, Oakland.
Secretary—Mrs. L. W. Eckley, Alameda.
Treasurer—Mrs. J. M. Havens, 1329 Harrison St., Oakland.

SOUTHERN CALIFORNIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. Emma Cash, 1710 Temple St., Los Angeles.
Secretary—Mrs. H. K. W. Bent, Pasadena.
Treasurer—Mrs. Mary M. Smith, Public Library, Riverside.

COLORADO.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. W. Pickett, White Water.
Secretary—Mrs. Chas. Westley, Denver.
Treasurer—Mrs. S. A. Sawyer, Boulder.

WYOMING.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. A. Smith, Rock Springs.
Secretary—Mrs. W. C. Whipple, Cheyenne.
Treasurer—Mrs. P. F. Powelson, Cheyenne.

OKLAHOMA.

WOMAN'S MISSIONARY UNION.

President—Miss M. McConnell, Guthrie.
Secretary—Mrs. L. E. Kimball, Guthrie.
Treasurer—Mrs. L. S. Childs, Choctaw City.

UTAH, (Including Southern Idaho).

WOMAN'S MISSIONARY UNION.

President—Mrs. J. B. Thrall, Salt Lake City, U.
Secretary—Mrs. W. S. Hawkes, Salt Lake City, Utah.
Treasurer—Mrs. Dana W. Bartlett, Salt Lake City, Utah.
Secretary for Idaho—Mrs. Oscar Sonnenkalb, Pocatello, Idaho.

NEVADA.

WOMAN'S MISSIONARY UNION.

President—Mrs. L. J. Flint, Reno.
Secretary—Miss Margaret N. Magill, Reno.
Treasurer—Miss Mary Clow, Reno.

INDIAN TERRITORY.

WOMAN'S MISSIONARY UNION.

President—Mrs. John McCarthy, Vinita.
Secretary—Mrs. Fayette Hurd, Vinita.
Treasurer—Mrs. R. M. Swain, Vinita.

NEW MEXICO.

WOMAN'S MISSIONARY UNION.

President—Mrs. C. E. Winslow, Alburquerque.
Secretary—Mrs. E. W. Lewis, Alburquerque.
Treasurer—Mrs. F. A. Burlingame, Alburquerque

LOUISIANA.

WOMAN'S MISSIONARY UNION.

President—Miss Jennie Fyfe, 490 Canal St., New Orleans.
Secretary—Miss Anna Condict, 490 Canal St., New Orleans.
Treasurer—Mrs. C. S. Shattuck, Hammond.

MISSISSIPPI.

WOMAN'S MISSIONARY UNION.

President—Mrs. C L. Harris, 1421 31st Ave., Meridian,
Secretary—Miss Edith M. Hall, Tougaloo Univ., Tougaloo.
Treasurer—Mrs. L. H. Turner, 3012 12th St., Meridian.

ALABAMA.

WOMAN'S MISSIONARY UNION.

President—Mrs. H. W. Andrews, Talladega.
Secretary—Mrs. T. N. Chase, Selma.
Treasurer—Mrs. H. S. DeForest, Talladega.

FLORIDA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. S. F. Gale, Jacksonville.
Secretary—Mrs. Nathan Barrows, Winter Park.
Treasurer—Mrs. W. D. Brown, Interlachen.

TENNESSEE, KENTUCKY AND ARKANSAS.

WOMAN'S MISSIONARY UNION OF THE CENTRAL SOUTH ASSOCIATION.

President—Mrs. E. M. Cravath, Nashville, Tenn.
Secretary—Miss C. L. Coleman, Chattanooga.
Treasurer—Miss S. S. Evans, Louisville, Ky.

NORTH CAROLINA.

WOMAN'S MISSIONARY UNION.

President—Mrs. F. Sims, Wilmington.
Vice-President—Mrs. J. W. Freeman, Dudley.
Secretary—Miss A. E. Farrington, Raleigh.
Treasurer—Miss M. M. Curtis, 328 E. Morgan St., Raleigh.

TEXAS.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. J. M. Wendelkin, Dallas.
ecretary—Mrs. H. Burt, Lock Box 563, Dallas.
Treasurer—Mrs. C. I. Scofield, Dallas.

GEORGIA.

WOMAN'S HOME MISSIONARY UNION.

President—Mrs. A. F. Sherill, 236 West Peachtree St., Atlanta.
Secretary—Mrs. H. A. Kellam, Atlanta.
Treasurer—Miss Virginia Holmes, Barnesville.

*For the purpose of exact information, we note that while the W. H. M. A. appears in this list as a State body for Mass. and R. I., it has certain auxiliaries elsewhere.

RECEIPTS FOR MARCH, 1893

THE DANIEL HAND FUND,

For the Education of Colored People.

Income for March	$1,500 00
Income previously acknowlegded	5,989 85
	$7,489 85

CURRENT RECEIPTS.

MAINE, $215.87.

Alfred. Cong. Ch	14 55
Bangor. Mrs. W. B. Hayford, *for Pleasant Hill, Tenn*	20 00
Bangor. Sab. Sch. First Cong. Ch., *for Mountain Work*	9 50
Belfast. Mrs. E. F. Cutler, Bbl. Books, etc., *for Williamsburg, Ky*	
Bridgton. Bbl. C., *for King's Mountain, N. C*	
Brunswick. Ladies' Miss'y Soc., by Miss Edith J. Boardman, *for Student Aid, Williamsburg Acad., Ky*	25 00
Brunswick. Miss'y Soc. of Cong. Ch., Bbl. C., *for Selma, Ala*	
East Otisfield. Mrs. M. H. Jennings	2 00
Farmington. Junior C. E., *for Student Aid, Williamsburg Acad., Ky*	21 00
Farmington. First Cong. Ch	10 49
Fort Fairfield. Mission Circle, by Miss B. A. Verney, Mission Bbl., *for Cappahosic, Va*	
Hallowell. H. K. Baker	5 00
Hampden. Chas. E. Hicks, *for Indian M.*	1 00
New Sharon. Cong. Ch	2 35
Portland. W. H. M. A. Second Parish Ch., by Miss Miriam L. Woodbury, Ass't Treas., *for Mountain Work*	20 00
Prospect Harbor. Mrs. Helen F. T. Cleaves, *for Student Aid, McIntosh, Ga.*	2 00
Scarborough. First Cong. Ch	3 00
South Paris. Cong. Ch	7 98
Waterville. Ladies' H. M. Soc., Bbl. C., *for Straight U*	
Woodfords. 2 Bbls. C., *for King's Mountain, N. C*	
Yarmouth. Miss G. Richards' S. S. Class, *for Student Aid, Williamsburg Acad., Ky*	10 00
Maine Woman's Aid to A. M. A., by Mrs. C. A. Woodbury, Sec., *for Woman's Work:*	
Brunswick. L. M. S. 37 00	
Woodfords. S. S., *for Bench, Ind'l Building, Selma, Ala.* 25 00	62 00

NEW HAMPSHIRE, $652.54.

Amherst. "L. F. B."	170 00
Atkinson. Mrs. Chas. Tenney, *in Memory of Mrs. Emily P. Tenney*, to const. MRS. CYRUS HAMLIN L.M	30 00
Concord. "A Friend."	10 00
East Jaffrey. Y. P. S. C. E. of Cong. Ch.	7 00
Epping. Cong. Ch., 15.22; Miss Sheppard's S. S. Class, 4.25	19 47
Hanover. Cong. Ch. at Dartmouth College	143 73
Hinsdale. Cong. Y. P. S. C. E., *for Ramona Indian Sch., Santa Fe, N. M.*	3 60
Hooksett. Union Ch	17 32
Jaffrey. Ladies of First Cong. Ch., *for Freight to Louisville, Ky*	1 75
Keene. First Cong. Soc.	34 00
Meriden. Miss Mary A. George	5 00
Newport. Cong. Ch.	32 84
North Hampton. Cong. Ch., 15.93; E. Gove, 15	30 93
South Newmarket. Miss H. L. Fitts, *for Student Aid, Fisk U*	29 00
Swanzey. Bbl. Books, etc., *for King's Mountain, N: C*	
West Lebanon. Cong. Ch	20 75
Wilton. Second Cong. Ch	15 00
New Hampshire Female Cent Inst. and Home Missionary Union, by Miss Annie A. McFarland, Treas., *for Woman's Work:*	
Concord. S. S. Class of Mrs. Lydia F. Lund 11 25	
Tamworth. Mrs. Franklin Davis, to const. MISS ALICE REMICK L.M 50 00	
West Concord. Y. L. M. Soc. 30 00	91 25

VERMONT, $940.61.

Barnet. Sab. Sch. Cong. Ch	10 61
Bennington. Second Cong. Sab. Sch	25 00
Berlin. Cong. Ch	22 80
Brandon. Mrs. L. G. Case	5 00
Brattleboro. Mrs. J. M. Tyler, *for Cappahosic, Va*	5 00
Burlington. Seneca Haselton, 5; C. W. Brownell, 5, *for Library Straight U*	10 00
Cambridge. Madison Safford, *for Indian M*	10 00
Cambridge. W. H. M. Soc., by Mrs. Lucy E. Wheelock, *for Freight to McIntosh, Ga*	1 00
Cornwall. Y. P. S. C. E. of Cong. Ch., *for Christian Endeavor Hall, McIntosh, Ga.*	15 06
Dorset. Y. P. S. C. E., by Marcia K. Gray, *for Mountain Student Aid, Blowing Rock, N. C*	10 00
Fairlee. "A Friend."	2 00
Middlebury. Cong. Ch	40 06
Milton. Cong. Ch. and Soc.	4 00
Newport. "A Friend," *for Indian M.*	10 00
North Bennington. Cong. Ch., *for Indian M*	24 49
Northfield. Cong. Ch. and Soc., to const. JOHN L. MOSELEY L.M	35 84
Peacham. Cong. Ch.	29 00
Peacham. Cong. Ch., by Mrs. E. C. Merrill, 2 Bbls. C., *for McIntosh, Ga.*	
Pittsford. Sab. Sch. Cong. Ch., *for Indian M*	6 00
Putney. Y. P. S. C. E. of Cong. Ch., *for Straight U*	10 00
Saint Johnsbury. L. S. and Y. L. S. of South Cong. Ch., Case C., *for McIntosh, Ga*	
South Cambridge. W. H. M. S., Box Bedding, *for McIntosh, Ga*	

Springfield. Bbl. C., *for Blowing Rock, N. C*.....
Stockbridge. Rev. T. S. Hubbard, *for Indian M*..... 5 00
Vergennes. Bbl. C., *for Williamsburg, Ky*.....
West Brattleboro. Cong. Ch..... 48 65
Weston. Mrs. S. A. Sprague..... 2 00
Williamstown. Cong. Ch. and Sab. Sch. Miss'y Concert (4.95 of which *for Indian M*)..... 9 90
Windham. Miss Mary E. Stearns, Bbl. Bedding, *for McIntosh, Ga*.....

$340 61

ESTATE.

West Cornwall. Estate of Mrs. Mary S. Foot, by J. G. Wooster, Executor..... 600 00

$940 61

MASSACHUSETTS, $6,827.81.

Amherst. Bbl. C. and Pkg. Bedding, *for Orange Park, Fla*.....
Andover. Calvin E. Goodell..... 25 00
Athol Centre. Y. P. S. C. E. of Cong. Ch. 15 00
Auburndale. Cong. Ch..... 10 00
Boston. Old South Ch.. Box Bedding, *for Pleasant Hill, Tenn.*
Boston. Miss M. L. Woodbury, *for Pleasant Hill, Tenn*..... 50 00
Boston. Y. P. S. C. E. of Berkley Temple, ad'l, *for Central Ch., New Orleans, La*..... 25 00
Boston. W. H. M. U., *for Student Aid, Straight U*..... 18 00
Boston. Whatsoever Circle Y. W. C. A., *for Wilmington, N. C*..... 5 00
Dorchester. Mrs. Elbridge Torrey of Sec. Cong. Ch..... 50 00
Dorchester. Mrs. Elbridge Torrey, Second Ch., 20; "Friend," 2 Bbls. C., *for Pleasant Hill, Tenn*..... 20 00
South Boston. Phillips Ch. Sab. Sch., *for Indian M. and for Freedmen*..... 10 00
West Roxbury. Miss Geo. F. Eames, *for Student Aid, McIntosh, Ga*..... 3 00

176 00

Cambridgeport. Ladies' Soc. of Pilgrim Ch., Bbl. C. and Bbl. Bedding, *for Pleasant Hill, Tenn*.....
Charlemont. "A Friend."..... 12 00
Chelsea. Third Cong. Ch..... 25 17
Clarendon Hills. Cong. Ch..... 4 55
Conway. Cong. Ch..... 18 14
Easthampton. First Cong. Ch..... 81 62
Easthampton. Mrs. Laura D. Lyman, *for Student Aid, Jonesboro, Tenn*..... 2 00
East Weymouth Cong. Ch..... 25 00
Enfield. Cong. Ch..... 40 00
Erving. Cong. Ch..... 5 00
Fall River. Y. P. S. C. E. of Central Cong. Ch..... 50 00
Florence. Cong. Ch..... 11 00
Foxboro. Cong. Ch., 29.19; Ladies, Bbl. C..... 29 19
Framingham. "A Friend," *for Indian Sch'p*..... 17 50
Gilbertville. Sab. Sch. Cong. Ch., 25; Mrs. A. H. Richardson, 10, *for Student Aid, Fisk U*..... 35 00
Great Barrington. Miss Mary E. Stevens, *for Student Aid, McIntosh, Ga*..... 1 00
Great Barrington. Belcher Sch., Pkg. Cards, *for McIntosh, Ga*.....
Greenfield. Mrs. E. M. Russell..... 50 00
Greenfield. Second Cong. Ch., 16, and Box and Bbl. C., *for Emerson Normal Inst., Mobile, Ala*..... 16 00
Hadley. Bbl. C., *for Orange Park, Fla*...
Hanson. Cong. Ch..... 5 15
Holden. King's Daughters, 1, and Pkg. H'dk'fs, *for Mobile, Ala*..... 1 00
Hopkinton. Bbl. C., *for Kings Mountain, N. C*.....
Hyannis. Y. P. S. C. E. of Cong. Ch., *for Christian Endeavor Hall, McIntosh, Ga*.. 4 00
Hyde Park. Cong. Ch..... 27 25
Hyde Park. W. H. M. U., Bbl. Bedding and C., *for Straight U*.....
Lancaster. Sab. Sch. Evan. Cong. Ch... 7 62
Lancaster. Saluda Circle, *for Saluda, N. C*..... 2 00
Lowell. Miss J. B. Rose, S. S. Class, *Special for Student Aid, Tougaloo U*..... 7 00
Lowell. Kirk St. Cong. Ch., Bbl. and Box Bedding and C., *for Pleasant Hill, Tenn.*
Malden. Mrs. Kemp, Mrs. Grey and other Friends, Bbl. C., *for Cappahosic, Va*.....
Milford. Woman's Miss'y Soc., by Mrs. H. E. Woodbury, *for Sal. of Teacher, Saluda, N. C*..... 30 40
New Bedford. Mrs. I. E. Jenney..... 5 00
Newbury. First Cong. Ch..... 15 17
Newburyport. Rev. J. W. Dodge, *for Pleasant Hill, Tenn*..... 25 00
Newton Center. First Cong. Ch..... 113 98
Newton Center. Maria B. Furber, Miss'y Soc., *for King's Mountain, N. C*..... 15 00
Newton Highlands. "Two Sisters," *for Indian M*..... 25 00
Northampton. Mrs. C. H. Dickinson..... 5 00
Northampton. "A Friend," *for Indian M*..... 50
Northampton. Dorcas Soc. First Cong. Ch., Bbl. Bedding, *for Tougaloo U*.....
Norton. Trin. Cong. Ch..... 4 10
Northboro. Mrs. Martha D. Wells..... 50
North Brookfield. First Cong. Ch..... 43 15
North Leominster. Y. P. S. C. E., Bbl. C., *for Saluda, N. C*.....
Orange. Swedish Mission Ch., by Rev. C. G. Sounggren..... 3 25
Pittsfield. Mrs. H. A. Campbell, *for Student Aid, Tougaloo U*..... 30 00
Plainfield. Mrs. J. M. Sears, B. of C., *for Athens, Ala*.....
Reading. Cong. Ch..... 18 00
Saundersville. Cong. Ch. and Soc..... 7 67
Shelburne Falls. Ladies' Aid Soc., 3 Bbls. Bedding and Literature. *for Nat, Ala*...
Somerville. Ladies' Aid Soc., Franklin St. Cong. Ch., Pkg. Sheets and Pillow Slips, *for Straight U*.....
South Framingham. G. M. Amsden, 5; Mrs. A. M. Amsden, 5..... 10 00
South Hadley. First Cong. Ch..... 17 00
South Hadley Falls. "G."..... 50 00
Springfield. Mrs James D. Litchfield... 1 00
Stockbridge Sab. Sch. Cong. Ch., *for Cappahosic, Va*..... 8 00
Templeton. Sab. Sch. of Trinitarian Cong. Ch., *for McIntosh, Ga*.. 7 52
Tewksbury. Cong. Ch. and Sab. Sch.... 25 85
Wakefield. Miss Rhoda Bancroft..... 1 00
Waltham. H. E. Skeele..... 1 00
Walpole. Rev. George Langdon..... 5 00
Ware. Ladies, 2 Bbls. C.; Mrs. S. R. Sage's S. S. Class, Bbl. C., etc., *for Meridian, Miss*.....
Warren. Mrs. M. B. Shumway, *for Sick and for Student Aid, McIntosh, Ga*..... 3 00
West Boxford. Cong. Ch.. ..... 8 85
West Dennis. Mrs. Sarah S. Crowell.... 1 50
Westfield. Box C., etc., *for King's Mountain, N. C*.....
Wellesley Hills. "D." *for Chinese Women and Girls in California*..... 100 00
West Medway. Second Cong. Ch., *for Mountain Work*, and to const. MERIAM ADAMS THOMPSON, L.M..... 30 00
West Newton. Henry B. Day, 25; John J. Eddy, 12 50; S. E. Howard, 12.50, *for furnishing Theo. Dept., Fisk U*..... 50 00

Westport. Cong. Ch..... 14 00
West Somerville. Cong. Ch..... 9 50
West Springfield. Y. P. S. C. E., by Susie B. Tripp, *for Student Aid, Grand View, Tenn*..... 5 68
Whitman. Mrs. Sarah P. Smith..... 50
Worcester. Plymouth Cong. Ch., 39.07 bal. to const. MARY J. LAMB, JONAS WHITE, MRS. M. W. FITCH and MISS EFFIE B. DRAPER, L.M's.; Pilgrim Cong. Ch., 14.54..... 53 61
Worcester. Sab. Sch. Salem St. Cong. Ch *for Student Aid, Fisk U*..... 25 00
Worcester. F. B. and D. N. Dixon, *for Pleasant Hill, Tenn*..... 10 00
Worcester. "An Aged Friend," *for Indian M*..... 2 00

Hampden Benevolent Association, by George R. Bond, Treas.:

Chicopee. First.....	11 00	
Chicopee. Second.....	53 24	
Holyoke. Second Sab. Sch. *for Fisk U*.....	50 00	
Long Meadow. Ladies' Benev. Ass'n.....	43 55	
Ludlow. First.....	16 80	
South Hadley Falls.....	12 80	
		187 39

Woman's Home Missionary Association of Mass. and R. I., Miss Sarah K. Burgess, Treas., *for Woman's Work:*

W. H. M. A., *for Teachers' Salaries*, in part.....	270 00	
Providence, R. I. Union Ch., *for Ramona Sch*.....	75 00	
West Medway, Mass. Cong. Ch., *for Indian M*.....	10 50	
		355 50
		$2,027 81

ESTATES.

Clinton. Estate of Sarah E. White, by C. B. Bigelow, Trustee..... 300 00
Greenfield. Estate of R. W. Cook, by Henry F. Nash, Executor..... 2,000 00
West Springfield. Estate of Mrs. Lucy M. Bagg, by Ethan Brooks, Executor... 2,000 00
Worcester. Estate of Roxcy Crawford, by Jonas White, Executor..... 500 00
$6,827 81

CLOTHING, BOOKS, ETC., RECEIVED AT BOSTON OFFICE.

Jaffrey, N. H. Ladies of First Cong. Ch. Bbl. C., *for Louisville, Ky*.....
Boston, Dorchester, Mass. Mrs. L. B. White Wales, Box Books, *for Talladega, Ala*.....
Rockland. Mass. Ladies' Sew. Circle of Cong. Ch., Bbl. and Box C., Val. 57.56, *for Chapel Hill, N. C*.....
Tewksbury, Mass. Ladies of Cong. Ch., Bbl. C., *for Nat, Ala*.....
Yarmouth, Mass. Ladies' Sewing Circle of Cong. Ch., Bbl. C., *for Raleigh, N. C.*.

RHODE ISLAND, $277.32.

Central Falls. Cong. Ch..... 54 37
Pawtucket. James Coats..... 100 00
Providence. Beneficent Cong. Ch., adl. 89.49. Pilgrim Cong. Ch., 25..... 114 49
Providence. Y. P. S. C. E., North Ch., *for Grand View, Tenn*..... 8 46

CONNECTICUT, $2,960.65.

Branford. Cong. Ch..... 35 89
Bridgeport. First Cong. Ch., 137; Sab. Sch. Second Cong. Ch., 25..... 162 00
Bridgeport. Miss Lena J. Upson, *for Student Aid, Tougaloo U*..... 40 00
Canaan. Pilgrim Ch..... 24 88
Centre Brook. Ladies of Centre Brook Ch., by Miss M. E. Norris, *for Allen Normal Sch., Thomasville, Ga*..... 25 00
East Haddam. "A Friend."..... 7 00
East Hampton. First Cong. Ch. and Soc. 26.72; Philo Bevin, 25..... 51 72
East Hartford. First Ch..... 45 00
East Hartford. Miss Mollie Olmstead, *for Lexington, Ky*..... 8 00
East Wallingford. Mrs. Benj. Hall..... 2 00
Enfield. First Cong. Ch..... 18 30
Enfield. Mrs. F. King's Circle of King's Daughters, *for Student Aid, Ballard Normal Sch., Macon, Ga*..... 10 00
Enfield. Ladies Benev. Soc. of Cong. Ch., Box Bedding, etc., *for Orange Park, Fla.*
Essex. First Cong. Ch..... 14 22
Glastonbury. J. B. Williams, *for Student Aid, Fisk U*..... 50 00
Grassy Hill. Y. P. S. C. E., by E. Louise Beebe, Treas., *for Christian Endeavor Hall, McIntosh, Ga*..... 4 00
Greenfield Hill. Cong. Ch..... 9 00
Greenwich. Second Cong. Ch..... 103 07
Hampton. Cong. Ch. and Soc..... 11 00
Hartford. Sab. Sch. Asylum Hill Cong. Ch., *for Indian M.*. (30 of which for books for Santee Agency)..... 59 04
Hartford. Henry Roberts, *for Girl's Ind'l Cottage, Tougaloo U*..... 25 00
Hartford. Mrs. Sarah C. Kellogg..... 15 00
Hartford. Mrs. E. R. Rexford, 15, *for Harlan M.*, also pkg. C..... 15 00
Hartford. Woman's Exchange, *for Student Aid, Grand View, Tenn*..... 5 00
Hartford. 2 Bbls. Toys, *for King's Mountain, N. C*.....
Hartford. Mrs. A. S. Plimpton, Bbl. C., *for Cappahosic, Va*.....
Hebron. Y. P. S. C. E., by Mrs. G. A. Little,..... 5 00
Ledyard. Sab. Sch. Cong. Ch..... 4 81
Meriden. Y. P. S. C. E., Center Cong. Ch, *for Student Aid, Tougaloo U*..... 15 00
Naugatuck. Cong. Ch..... 75 00
New Britain. South Cong. Ch., 231.94, to const. SPENCER H. WOOD, HENRY J. WHEELER, EDWIN M. SCHULTZ and Miss MARY E. BINGHAM, L.M's.; First Ch. of Christ, 100..... 331 94
New Britain. Mission Helpers, by Mrs. E. B. Parsons, *for Student Aid, Saluda, N. C*..... 10 00
New Hartford. North Cong. Ch..... 22 70
New Haven. Dr. Robert Crane..... 10 00
New Haven. Miss Miranda B. Merwin, *for Central Ch., New Orleans, La*..... 10 00
New London. A Friend, *for Chinese M*... 50
North Greenwich. "A. D." *for Alaska M.* 2 00
North Haven. Cong. Ch., (120, of which *for Malee, N. C.*) to const. CHARLES H. THORPE, and SAMUEL BANNELL, L.Ms... 126 00
North Haven. Sab. Sch. Cong. Ch., *for Student Aid, Allen Normal Sch., Thomasville, Ga*..... 15 00
Norwich. Second Cong. Ch. Endeavor Soc., *for Alaska M*..... 8 00
Norwich. Ladies of Cong. Ch. Long. Soc. *for Thomasville, Ga*..... 5 00
Old Lyme. "A Friend," *for Indian M*.... 5 00
Old Saybrook. Cong. Ch. and Soc..... 31 00
Saybrook. Mrs. George Dibble..... 5 24
Sharon. First Cong. Ch..... 3 72
Simsbury. Young Ladies of Simsbury Sem., *for Student Aid, Williamsburg Acad., Ky*..... 12 00
South Glastonbury. Cong. Ch..... 5 90
South Manchester. Y. P. S. S. E., Cong. Ch., *for Student Aid, Fisk U*..... 12 50
South Norwalk. "A Friend," 30; "A Friend," 2 Bales Bedding, *for Cappahosic, Va*..... 30 00
South Norwalk. Dr E. V. D. Pardee, *for Student Aid, Allen Normal Sch., Thomasville, Ga*..... 1 00
Southport. Cong. Ch., *for Indian M*..... 15 00

Stratford. A. S. Curtis..... 5 00
Washington Depot. "A Friend."..... 10 00
West Hartford. "A Friend," *for King's Mountain, N. C*..... 200 00
West Hartford. Sab. Sch. Cong. Ch., *for Student Aid, Fisk U*..... 15 50
West Suffield. C. E. Soc. of Cong. Ch., 7 of which *for Christian Endeavor Hall, McIntosh, Ga.*, and 10 *for Girls' Hall, Tougaloo U*..... 22 00
West Suffield. Cong. Ch..... 15 19
West Winsted. Second Cong. Ch., 2 Bbls C., *for Wilmington, N. C*..... .
Whitneyville. Cong. Ch., Bbl. C. *for Pleasant Hill, Tenn*.....
Windsor Locks. Sab. Sch. Cong. Ch., *for Student Aid, Fisk U*..... 25 00
Winsted. First Cong. Ch., 42.23, *for Fisk U.*; and 15, *for Indian M*..... 57 23
——. "A Conn. Friend," *for Indian Sch'p, Santee Indian Sch*..... 75 00
Woman's Home Miss'y Union of Conn., Mrs. W. W. Jacobs, Treas., *for Woman's Work:*
Naugatuck. L. A. Soc. Cong. Ch..... 35 00
Newington. Aux. (5 of which *for Mountain Work*, 3 *for Ed. of Indians*)..... 24 00
West Winsted. S. S. Class Second Ch., *for Sch'p, Fisk U*..... 20 00
Whitneyville. Y. L. M. Soc. 5 00
84 00

$2,010 65

ESTATES.

Lebanon. Estate of Mrs. Bethiah H. Wattles..... 750 00
Middletown. Estate of Anna H. Phillips by J. M. Hubbard, Executor..... 200 00

$2,960 65

NEW YORK, $2,951.22.

Albany. Y. L. M. Band, Third Presb. Ch. Bbl. C., etc., *for Talladega C*.....
Aquebogue. Cong. Ch..... 7 87
Bronxville. "A Friend."..... 1 00
Brooklyn. Y. P. S. of Central Cong. Ch., *for Student Aid, Normal Sch., Helena, Ark*..... 12 06
Brooklyn. E. E. Armstrong, *for Indian M*..... 5 00
Brooklyn. Evangel. Circle of K. D., Lewis Av. Ch..... 1 00
Buffalo. Y. P. S. C. E., by Wm. H. Baer, *for McIntosh, Ga*..... 10 00
Buffalo. Y. P. S. C. E. of Pilgrim Cong. Ch..... 5 00
Clayton. Esther J. McComber, *for Freight to Blowing Rock, N. C*..... 1 50
Clayton. Mission Band of Cong. Ch., Box C., *for Blowing Rock, N. C*.....
Clayville. Pilgrim Cong. Ch..... 4 00
Demster. ——..... 1 00
Flushing. First Cong. Ch..... 6 00
Gasport. Y. P. S. C. E. of Cong. Ch..... 1 00
Homer. Coleman Hitchcock..... 5 00
Honeoye. Cong. Ch. adl..... 5 00
Lawrenceville. Lucius Hulburd, 5; Mrs. Hulburd, 1..... 6 00
New Lebanon. Mrs. Deborah A. Kendall, *for Indian M*..... 2 00
New York. Girls' Soc. of the Broadway Tabernacle, by Jennie L. Foster, *for Sch'p Saluda, N. C*..... 50 00
New York. "T. H. H." *for Room, Almeda Gardner Sch., Moorhead, Miss*..... 30 00
New York. "H. W. H.," *for Straight U.*. 20 00
New York. "Friends," *for Student Aid, Fisk U*..... 10 47
New York. Mrs. M. L. Grieve, *for Student Aid, Allen Normal Sch., Thomasville, Ga.* 14 00
Nunda. "A Friend," 4.50; Mrs. William Dain, 50 cents, *for Chinese Women and Girls*..... 5 00
Oxford. Cong. Ch..... 9 00
Pulaski. Cong. Ch..... 3 45
Riverhead. Cong. Ch., 14.30; Y. P. S. C. E. of Cong. Ch., 3.50..... 17 80
Sand Bank. Sab. Sch. Cong. Ch..... 50
Sanborn. Abigail Peck..... 10 00
Saratoga Springs. Geo. F. Harvey, *for Talladega C*..... 25 00
Sherburne. Sab. Sch First Cong. Ch.... 28 78
Syracuse. Mrs. Z. S. Tripp, Pkg. Papers; Mrs. Wm. Manlius Smith, for prize in Sab. Sch., 1, *for Macon, Ga*..... 1 00
Troy. Mrs. Thomas, *for Cappahosic, Va*.. 1 00
Utica. "A Friend," *for Student Aid, Tougaloo U*..... 50 00
Utica. Bethesda Welsh Cong. Ch., 5; Rev. R. G. Jones, D.D., 5, *for Indian M*..... 10 00
Wellsville. First Cong. Ch..... 35 85
West Bloomfield. Miss Jennie B. Sheppard, Gifts, *for Children, Macon, Ga*.....
Westfield. Y. P. S. C. E., Presb., *for Almeda Gardner Sch., Moorhead, Miss*..... 5 00
Woman's Home Missionary Union of N. Y. by Mrs. J. J. Pearsall, Treas., *for Woman's Work:*
Ellington. Mrs. H. B. Rice.. 5 00
Homer. Miss Phillips..... 1 00
New York City. Mrs. Cephas Brainerd, Jr..... 10 00
Spencerport. Mission Band. 25 00
Syracuse. Y. P. S. C. E.... 10 00
51 00

$451 22

ESTATE.

Willsboro. Estate Sarah A. Stower, by B. J. Chatterton, Executor.....2,500 00

$2,951 22

NEW JERSEY, $220.76.

Branchville. Junior End. Soc., *for Student Aid, Fisk U*..... 1 37
Glen Ridge. Cong. Ch..... 50 12
Orange Valley. Cong. Ch..... 150 00
Vineland. H. M. Soc. Cong. Ch., Mission Bbl., *for Cappahosic, Va*.....
Woodbridge. First Cong. Ch..... 19 27

PENNSYLVANIA, $72.00.

Avalon. Mrs. T. A. Shaw, *for Talladega C*..... 1 00
Chester. Through Mrs. T. I. Leiper, *for Cappahosic, Va*..... 30 00
Cowdersport. J. S. and M. W. Mann.... 5 00
Erie City. S. S. Caughey, *for King's Mountain, N. C*..... 5 00
Germantown. Nessima Guild, Cong. Ch., Bbl. C., Freight paid, *for McIntosh, Ga.*.
Philadelphia. Mrs. J. M. Carter, Bbl. C., *for Blowing Rock, N. C*.....
Ridgway. Young People's Bible Class of Cong. Ch..... 5 00
Sewickley. Miss Lucy Bittinger..... 12 50
South Bethlehem. Charles E. Webster.. 4 50
Tionesta. J. S. C. E., Presb., *for Almeda Gardner Sch., Moorhead, Miss*..... 9 00

OHIO, $419.56.

Alliance. Rev. J. M. Thomas and Family. 10 00
Cincinnati. Walnut Hills Cong. Ch..... 81 67
Cleveland. Hough Av. Cong. Ch., Bbl. C., Freight prepaid, *for Pleasant Hill, Tenn*.....
Farmer. E. M. Ensign..... 6 00
Hudson. Cong. Ch., 13; Sab. Sch. Cong. Ch., 2.60..... 15 60
Marietta. First Cong. Ch..... 76 50
Mineral Ridge. Welsh Cong. Ch..... 3 00

Newton Falls. Cong. Ch..... 7 54
North Fairfield. Cong. Ch..... 5 00
North Fairfield. Cong. Ch., Bbl. Bedding and C., Val. including Freight 21.10, *for Pleasant Hill, Tenn*.....
North Kingsville. Mrs. D. C. Caughey, *for King's Mountain, N. C*..... 60
Oberlin. Dudley Allen. M.D., to const. PROF. JOHN M. P. METCALF L.M..... 30 00
Oberlin. B. of C., *for Athens, Ala*.....
Painesville. C. E. Soc. First Cong. Ch., 15.99; Union C. E. Soc., East Side, 10.19. 26 18
Ravenna. Miss Pattie Malone, ad'l, *for Student Aid, Fisk U*..... 25 00
Richmond. First Cong. Ch 3 20
Rootstown. Lloyd Hinman..... 10 00
Salem. David A. Allen, *for Indian M.*, and bal. to const. MISS AMANDA SNYDER L. M..... 5 00
Thomastown. Miss Rachel Davies..... 3 00

Ohio Woman's Home Missionary Union, by Mrs. F. D. Wilder, Treas., *for Woman's Work:*

Cleveland. Hough Av. Ch. L. Soc.....	10 00	
Columbus. Eastwood Ch. W. M. Soc., *for Indian M., Fort Yates N. D*.....	10 00	
Jefferson. W. M. Soc., *for Indian M., Fort Yates, N. D*.....	5 00	
Hudson. L. H. M. Soc.....	4 50	
Lyme. W. M. Soc., *for Memphis, Tenn*.....	3 72	
Oberlin. First Ch., W. M. Soc., *for Indian M., Fort Yates, N. D*.....	15 00	
Oberlin. Mrs. P. A. Crafts, 25; Mrs. P. L. Alcott, 25...	50 00	
Sandusky. W. M. Union, *for Indian M., Fort Yates, N. D*.....	5 00	
Toledo. Central Ch. W. M. U., *for Memphis, Tenn*.....	8 00	
		111 22

INDIANA, $10.00.

Woman's Home Missionary Union, by Mrs. D. T. Brown, Treas.:

Indianapolis. Plym. Ch. W. H. M. U.....		10 00

ILLINOIS, $1,582.82.

Batavia. Cong. Ch..... 35 52
Chesterfield. Cong. Ch..... 15 62
Chicago. South Ch. W. H. M. U., 51.85; Sab. Sch. of N. E. Ch., 25; Leavitt St. Cong. Ch., 24.20; Forestville Cong. Ch., 8.50; Douglass Park Cong. Ch., 5..... 114 05
Chicago. Sedgwick St. Sab. Sch., *for Indian M., Standing Rock Agency, N. D*..... 15 00
Chicago. Two Boxes of Books, *for Helena, Ark*.....
DeKalb. Cong. Ch..... 18 00
Dundee. Cong. Ch..... 12 59
Griggsville. Cong. Ch..... 34 10
Harvey. Cong. Ch. 5 90
Lowell. "A Friend."..... 2 00
Marshall. Woman's Miss'y Union, by Mrs. L. A. Sherrill 2 06
Metamora. "Congregationalists in this Vicinity," by A. R. Rich..... 8 00
Morton. S. S., *for Student Aid, Tougaloo U*..... 5 00
Naperville. "A Friend."..... 15 00
Park Ridge. Cong. Ch..... 8 05
Payson. Sab. Sch. Cong. Ch..... 4 87
Rockford. Y. P. S. C. E. of First Cong. Ch., *for Furnishing Theo. Dep't, Fisk U*..... 25 00
Sterling. Sab. Sch. First Cong. Ch., 2.75; Mrs. William McKinny, 10..... 12 75
Sterling. Y. P. S. C. E., 1; Mrs. Rexford, Bbl. C., *for Saluda, N. C*..... 1 00
Sycamore. First Cong. Ch..... 50 40

Illinois Woman's Home Missionary Union, by Mrs. C. E. Maltby, Treas., *for Woman's Work:*

Amboy.....	12 00	
Aurora. New Eng.....	1 00	
Champaign. Y. P. S. C. E..	12 00	
Chicago. New Eng.....	1 91	
Emington.....	5 00	
Oak Park.....	26 00	
Odell. Mrs. McWilliams...	5 00	
Rockford. Y. L. M. S.....	25 00	
Stillman Valley.....	20 00	
		107 91
		$492 82

ESTATE.

Chicago. Estate of Philo Carpenter..... 1,090 00
$1,582 82

MICHIGAN, $259,75.

Calumet. Cong. Ch..... 50 11
Detroit. Woodward Av. Cong. Ch..... 103 44
Detroit. Rev. J. D. McLaulin, *for Student Aid, Tougaloo U*..... 50 00
Marshall. Mrs. J. S. Stout 5 00
Michigan Center. Cong. Ch..... 3 00
Red Jacket. Ladies' M. Soc., by F. J. Osborne, Treas., *for Talladega C* 5 00
Traverse City. Samuel Anderson, *for Student Aid, Talladega C*..... 8 00

Woman's Home Missionary Union of Mich., by Mrs. E. F. Grabill, Treas., *for Woman's Work:*

Allendale. H. and F. M. S.	5 00	
Ann Arbor. W. H. M. U....	25 00	
Covert. (5 of which special, *for Lincoln Acad.*).....	5 20	
		35 20

IOWA, $264 82.

Ames. Cong. Ch..... 28 66
Cedar Falls. King's Sons, *for Student Aid, Tougaloo U*..... 2 00
Cedar Falls. King's Sons, by L. W. Parish. Jr., *for Talladega C*..... 75
Clarion. Sab. Sch. Cong. Ch., *for Beach Inst., Savannah, Ga*..... 2 86
Clay. Cong. Ch., ad'l, 2; Cong. Sab. Sch., 2.04..... 4 04
Decorah. Mrs. W. Beard, 30; Y. P. S. C. E., 15, *for Saluda, N. C*..... 45 00
Des Moines. Mrs. Percival's S. S. Class, Plym. Ch., *for Talladega C*..... 5 00
Eldon. Cong. Ch..... 3 50
Fairfield. Cong. Ch..... 1 43
Fontanelle. Y. P. S. C. E..... 10 00
Keosauque. Cong. Ch..... 11 86
Lamoille. Logan Ch..... 1 00
Magnolia. Cong. Ch., 14.50; Mrs. Mary L. Hillis, 10..... 24 50
Oskaloosa. S. R. Pettit..... 3 00

Iowa Woman's Home Missionary Union, *for Woman's Work:*

Alden. Cong. Ch.....	3 16	
Cherokee. Y. P. S.....	5 50	
Cherokee. W. M. S.....	4 80	
Cedar Rapids. W. M. S. ..	50	
Dubuque. S. S.....	8 38	
Garden Prairie. Ladies....	10 00	
Grinnell. W. H. M. U.....	8 87	
Miles. W. M. S.....	15 00	
Old Man's Creek. W. H. and F. M. S	1 68	
Ottumwa.....	3 00	
Ottumwa. W. M. S.....	1 00	
Postville. W. M. S.....	5 00	
Rock Rapids. L. M. S.....	10 00	
Rockford. L. M. S.....	62	
Rockford. Whatsoever Circle.....	50	
Shenandoah. W. H. M. U..	11 57	

Sibley. W. M. S.	3 00	
Toledo. Y. P. S. C. E.	64	
Winthrop. W. M. S.	10 00	
		103 22
		$246 82

ESTATE.

Fontanelle. Estate of Alex. M. Gow.		18 00
		$264 82

WISCONSIN, $64.75.

Appleton. First Cong. Ch.		31 00
Ironton. O. C. Blanchard.		3 00
Sheboygan. "The Lawrence Family".		1 00
Wyoming. Y. P. S. C. E. of Cong. Ch., *for Christian Endeavor Hall, McIntosh, Ga.*		5 00
Wisconsin Woman's Home Missionary Union, *for Woman's Work:*		
Durand. W. M. S.	3 00	
Madison. W. M. S.	10 00	
Milwaukee. Y. P. S. C. E. South Ch.	1 75	
Wauwatosa. W. H. M. U.	10 00	
		24 75

MINNESOTA, $119.67.

Belgrade. Ladies' Miss'y Soc., Bbl. C., *for Jonesboro, Tenn.*	
Hasty. Mrs. J. Oaks, *for Student Aid, Tougaloo U.*	2 50
Mankato. Ladies' Miss. Soc., Bbl. C., *for Jonesboro, Tenn.*	
Minneapolis. Saint Anthony Park Cong. Ch.	4 29
Minneapolis. C. E. Burton, Bbl. C., Side Saddle, etc., *for Williamsburg, Ky.*	
New Duluth. Mayflower Cong. Ch.	2 50
Owatonna. Master Neil Caward, 1.60; Mrs. Niel Graham, 1, *for Student Aid, McIntosh, Ga.*	2 60
Rochester. Cong. Ch.	35 88
Saint Anthony Park. Y. P. S. C. E., Bbl. C., *for Jonesboro, Tenn.*	
Saint Paul. Ladies' Miss'y Soc. Atlantic Cong. Ch., Box C.; "Friends," Bbl. C., *for Jonesboro, Tenn.*	
Minnesota Woman's Home Missionary Union, by Mrs. M. W. Skinner, Treas., *for Woman's Work:*	
Hamilton	8 20
Lamberton	5 00
Mazeppa	2 20
Saint Paul. Plymouth	20 00
Saint Paul. C. E. Soc. Plymouth	20 00
Springfield. S. S.	50
Winona. Second, *for Student Aid, Lincoln Acad.*	16 00
	71 90

MISSOURI, $106.31.

Buffalo. Julia M. Anderson	5 00
Ironton. J. Markham, 1; J. M., 50 cts.	1 50
Meadville. Cong. Ch.	4 38
Saint Louis. First Cong. Ch., 85.43; Members Aubert Place Cong. Ch., 5.	90 43
Saint Louis. Ladies' Ass'n of Pilgrim Ch., Half Bbl. and Large Sack of Bedding, C., etc., Val., including Freight, 62.27, *for Fisk U.*	
Springfield. Central Cong. Ch., Bbl. Papers, *for Meridian, Miss.*	
Woman's Home Miss'y Union of Mo., by Mrs. A. E. Cook, Treas., *for Woman's Work:*	
Bonne Terre. L. H. M. S. of Cong. Ch.	5 00

KANSAS, $2.55.

Alma. Y. P. S. C. E. of Cong. Ch.	2 55

NEBRASKA, $36.20.

Arcadia. Cong. Ch.	5 20
Oxford. F. A. Wood, 10; Linton B. Wood, 10.	20 00
Palisade. First Cong. Ch., 1.85, and Sab. Sch., 4.15	6 00
Trenton. Cong. Ch.	5 00

SOUTH DAKOTA, $77.14.

Deadwood. Cong. Ch.		35 00
Rockham. Geo. H. Steele, *for Nat, Ala.*		5 00
Wessington Springs. Cong. Ch.		3 00
South Dakota Woman's Home Missionary Union, by Mrs. A. M. Wilcox, Treas., *for Woman's Work:*		
Henry	11 25	
Huron	10 00	
Lake Badger	1 40	
Redfield	4 69	
Santee Agency	1 80	
Spring Lake	2 00	
Yankton	3 00	
		34 14

COLORADO, $38.00.

Greeley. Cong. Ch.		5 00
Longmont. First Cong. Ch.		25 00
Woman's Home Missionary Union of Colorado and Wyoming, by Mrs. S. A. Sawyer, Treas., *for Woman's Work:*		
Denver. Y. P. S. C. E. So. Broadway Cong. Ch.	3 75	
White Water. Aux.	4 25	
		8 00

CALIFORNIA, $26.50.

Chico. Lewis H. Morse	5 00
La Mesa. "A Friend"	3 00
South Riverside. Cong. Ch.	8 50
Woman's Home Missionary Soc., by Mrs. J. M. Havens, Treas.:	
Daytown. Sab. Sch., *for Mountain Student Aid.*	10 00

WASHINGTON, $15.00.

Skokomish. Cong. Ch.	15 00

MARYLAND, $75.00.

Baltimore. First Cong. Ch. in part	75 00
Baltimore. Rev. E. Lawrence, Bbl. C., *for Blowing Rock, N. C.*	

KENTUCKY, $58.50.

Rockhold. Cong. Ch.	8 50
Williamsburg. Dr. Watkins, 25; Ford Lumber Co., 25, *for Primary Building, Williamsburg, Ky.*	50 00

VIRGINIA, $17.32.

Falls Church. Cong. Ch.		6 40
For Cappahosic, Va.:		
Franklin. J. W. Weaver	1 00	
Hicks Wharf. A. Ruff	1 00	
Mathews Co. Antioch Ch.	1 35	
" Ebenezer Ch.	1 47	
" Emories Ch.	1 00	
" Wayland Ch.	3 00	
Mathews Co. White Hall Pub. Sch.	1 10	
Mathews Co. J. R. Brooks.	1 00	
		10 92

NORTH CAROLINA, $5.89.

Nalls. Cong. Ch	40
McLeansville. First Cong. Ch	2 00
Oaks. Cong. Ch	2 00
Pekin. Cong. Ch	84
Troy. Cong. Ch	65

TENNESSEE, $13.85.

Grand View. Sab. Sch. Cong. Ch., *for Student Aid, Grand View*	5 85
Knoxville. C. D. Balcombe, *for Student Aid, Williamsburg Acad., Ky*	5 00
Nashville. Jackson St. Cong. Ch	3 00

GEORGIA, $11.79.

Atlanta. Mrs. Georgie Arthurs, 44 cts.; Children of Orphans' Home, by Miss L. M. Lawson, Bbl. C., Games, etc	44
McIntosh. Miss Ellen Case, *for Freight.*	5 00
McIntosh. Rev. J. A. Jones, *for Talladega C*	5 00
Woodville. Pilgrim Ch., 75 cts.; Rev. J. H. H. Sengstacke, 60 cts	1 35

FLORIDA, $15.00.

Daytona. First Cong. Ch	14 00
South Lake Weir. Mrs. F. M. Helen	1 00

ALABAMA, $88.40.

Anniston. Ch. and W. M. S., *for Indian M*	4 00
Marion. Y. P. S. C. E. of Cong. Ch., *for Christian Endeavor Hall, McIntosh, Ga.*	27 40
Marion. Cong. Ch., by Rev. W. J. Larkin.	22 00
Talledaga. Girls' Mission Band, by Miss A. F. Topping, *for Indian M., Fort Berthold., N. D*	5 00
Alabama Woman's Missionary Union, by Mrs. H. S. De Forest, Treas.: Selma. W. M. U. First Ch., *for Indian M.*, and to const. JOHN H. CHASE L.M.	30 00

MISSISSIPPI, $10.15.

Tougaloo. Cong. Ch., 1.50; Cong. Sab. Sch., 8.65	10 15

LOUISIANA, $6.00.

New Orleans. C. E. Soc. of Straight U., *for Christian Endeavor Hall, McIntosh, Ga*	6 00

CANADA, $5.00

Chatham. Miss C. Laura Backus, *for Student Aid, McIntosh, Ga*	5 00

INDIA, $6.00.

——. Mrs. William E. Rambo, *for Lexington, Ky*	6 00

Donations	$8,496 75
Estates	9,958 00
	$18,454 75

INCOME, $314.91.

Avery Fund, *for Mendi M*	292 39	
E. A. Brown Sch'p Fund, *for Talladega C*	50	
Luke Memorial Fund, *for Talladega C*	2 00	
Rice Memorial Fund, *for Talladega C*	2 80	
Sch'p Fund, *for Straight U*	2 10	
Theo. Fund, *for Howard U*	11 00	
Theo. End. Fund, *for Fisk U*	2 79	
Yale Library Fund, *for Talladega C*	1 33	
		314 91

TUITION, $4,668.88.

Cappahosic, Va. Tuition	18 00	
Lexington, Ky. Tuition	206 10	
Williamsburg, Ky. Tuition	103 87	
Blowing Rock, N. C. Tuition	2 70	
King's Mountain, N. C. Tuition	39 00	
Malee, N. C. Tuition	5 40	
Saluda, N. C. Tuition	71 80	
Troy, N. C. Tuition	13 54	
Wilmington, N. C. Tuition	190 80	
Charleston, S. C. Tuition	324 63	
Greenwich, S. C. Tuition	92 94	
Big Creek Gap, Tenn. Tuition	14 17	
Cumberland Gap, Tenn. Tuition.	38 50	
Grand View, Tenn. Tuition	56 97	
Grand View, Tenn. Public Fund.	55 00	
Jonesboro, Tenn. Tuition	11 25	
Knoxville, Tenn. Tuition	48 00	
Memphis, Tenn. Tuition	466 00	
Nashville, Tenn. Tuition	533 28	
Pleasant Hill, Tenn. Tuition	93 27	
Atlanta, Ga., Storrs Sch. Tuition.	203 35	
Macon, Ga. Tuition	284 22	
McIntosh, Ga. Tuition	81 86	
Savannah, Ga. Tuition	206 55	
Thomasville, Ga. Tuition	25 58	
Woodville, Ga. Tuition	3 05	
Anniston, Ala. Tuition	40 75	
Athens, Ala. Tuition	103 80	
Florence, Ala. Tuition	15 00	
Marion, Ala. Tuition	63 00	
Mobile, Ala. Tuition	201 50	
Nat, Ala. Tuition	43 00	
Selma, Ala. Tuition	67 10	
Talladega, Ala. Tuition	132 65	
Meridian, Miss. Tuition	101 50	
Tougaloo, Miss. Tuition	39 00	
New Orleans, La. Tuition	458 50	
Helena, Ark. Tuition	50 00	
Austin, Tex. Tuition	163 25	
		4,668.88

Total for March	$23,438 54

SUMMARY.

Donations	$84,447 28
Estates	35,909 96
	$120,357 24
Income	5,057 33
Tuition	24,367 64
United States Government	7,585 65
Total from Oct. 1st to March 31st	$157,367 86

FOR THE AMERICAN MISSIONARY.

Subscriptions for March	$79 75
Previously acknowledged	392 53
Total	$472 28

H. W. HUBBARD, Treasurer,
Bible House, N. Y.